

the gay weekly

35c

Vol. 3, No. 40

April 3, 1976



Walt Whitman, p. 10

NUMBER 1. AGE 35, 1853.

Boston Cardinal Backs Vatican on Sexuality

BOSTON — Humberto Cardinal Medeiros, spiritual leader of two million Catholics in the Boston Archdiocese, has denounced critics of the Vatican's recent statement on Sexual Ethics, and reaffirmed his support of the Church's teachings on human sexuality. In a 6,000-word pastoral letter published as the Cardinal's Lenten message, the Cardinal stated that scriptural teachings about sexuality have "become misshapen when translated into the modern idiom, e.g. the justification of homosexual relations, 'living together,' etc."

The recent reaction against the Pope's Jan. 15 document, according to Cardinal Medeiros, "provides concrete illustration of this statement [that

scriptural teachings have "become misshapen when translated into the modern idiom"]. Cardinal Medeiros referred to the Vatican document by name, "Certain Questions Concerning Ethics."

Cardinal Medeiros was especially critical of "the moral nakedness" of the currently sexually permissive society, warning that new norms have "catapulted our civilization into the dark caverns of hedonistic confusion." "Our modern culture," said Cardinal Medeiros, "is seriously lacking in its ability to give a vital, personal, and vibrant meaning to sex. The accelerating pace of sex corruption continues under the guise of sexual freedom."

Medeiros was critical of individual

solutions to matters of sexuality "which are not in harmony with the Church's teachings." "The purpose of Christianity is not to canonize the newly discovered attitudes toward psycho-sexual health. Nor is Gospel truth to be viewed as nothing more than an adjunct to modern psychology."

Cardinal Medeiros' statement is in contrast to the recent pronouncements by Bishop Francis J. Mugavero of Brooklyn, who although generally supporting the Vatican stand on sexuality, also strongly affirmed the "legitimate rights" of gay people. Mugavero also supported the right of gay people to be private and teachers.

Father Tom Oddo of Dignity, the

national organization of gay Catholics, told GCN, "The Cardinal's statement is distressing in that it seems to view all sexual expression outside of the Church's traditional marriage context as evidence of hedonism. While some sexual expression might indeed be self-seeking and manipulative, many in our society seek responsible, loving sexual expressions which take forms that differ from the Church's narrow context of marriage. All should seek to humanize and personalize that expression, and rather than decry this as hedonism, the Church should provide a realistic framework for living unselfish love that encompasses sexual expression."

D.C. Lobbying Office Goodstein Priority

Chicago Conference Opens Amidst Controversy

CHICAGO — "That a new organization be created to lobby Congress for full civil rights for gay people in these United States" was the central issue of the Advocate International Conference, held at Chicago's Hyatt Regency O'Hare Hotel on Saturday, March 27. The conference, called by the controversial publisher of the gay male newspaper *The Advocate*, David B. Goodstein, took place just as GCN went to press so the results of the conference are not known at this time.

Governor Milton Shapp of Pennsylvania was slated to give a luncheon address at the "by invitation only" conference, and Gary Aldridge, an openly gay aide to California Senator Alan Cranston, was scheduled to give the keynote address. Despite strong opposition to the conference from gay quarters because of *Advocate* publisher's Goodstein's characterizations of some gay leaders as "neurotic and unkempt" many of the most visible gay spokespeople were in attendance. Jean O'Leary and Bruce Voeller of the National Gay Task Force, MCC leader Rev. Troy Perry, Washington activist Frank Kameny, Nancy Boyd of the National Organization of Women, and Joe Beckmann, aide to Rep. Elaine Noble, are scheduled to go to Chicago.

The conference agenda was composed of a series of resolutions put forward by Goodstein along with arguments against the resolution proposed by people scheduled to attend. The main thrust of Goodstein's resolutions was the creation of an organization to lobby for federal laws in areas of federal employment discrimination, public accommodations, credit and insurance, and immigration. Another function of the organization would be to work towards forbidding the U.S. Military from discharging servicepeople because of their gayness.

The most controversial resolutions proposed by Goodstein stated that "Resolved: That chapters create local media committees to make certain that gay spoilers cannot dominate the media and create a one-sided image of gay people by providing names, addresses, and telephone numbers of alternative contacts for the gay point of view." Another Goodstein resolu-

tion proposed that "Resolved: That the lobbying office created herein be required to make certain to all congresspeople and senators that gay people are not always or even often stereotypical or revolutionaries."

Rep. Elaine Noble will not attend the conference because of the conflict of time with the first vote on the gay rights bills in the Massachusetts legislature.

Rep. Elaine Noble told GCN that she was considering going to Chicago because "I want to hear what he has in mind. I'd rather be there and have input." While she admitted that Goodstein had made "unfortunate word choices" she indicated that it was important that "people be there to hear things first hand and make input."

Noble aide Joe Beckmann stated that "The strongest reason to go, I

think, is simply that a lobby may emerge from the conference and that lobby should represent everyone.

We've got to make sure that that happens." "If it's fascist, we'll leave," Beckmann said.

Mayor's Proposal 'In the Works'

BOSTON — Boston Mayor Kevin White's campaign to support amendments to the Boston Human Rights Charter including "sexual preference" as a basis for non-discriminatory policies is "in the works," Rep. Elaine Noble told GCN last week. Noble revealed that she was planning a meeting with Deputy Mayor Kathy Kane as well as the Mayor himself to formulate the plan.

"He'll do it. Nobody's forgotten about it," Noble told GCN. "It's simply a question of timing."

During the campaign White stated in a letter to GCN that "I would support amendments to the City Charter forbidding discrimination on the basis

of sexual preference and would issue an amendment to the City Affirmative Action plan to that effect."

Noble indicated that the mayor's announcement should be ready within the next month and a half.

As part of his proposal, Mayor White will be appointing a gay member to the city of Boston's Human Rights Commission. Any lesbians or gay men who are interested in applying for the position should send their resume to Rep. Noble's office at the State House. However, Rep. Noble emphasizes that it is the Mayor's screening committee that will choose the gay member of the Commission and not Rep. Noble herself.



New York Lesbian Feminist Liberation plays a leading role in a pro-abortion demonstration at New York's St. Patrick's Cathedral for International Women's Day. The woman in the casket is meant to reply to an anti-abortion demonstration which featured a fetus in a casket.

Photo by Bettye Lane



news notes

BACKING BANKS

SAN FRANCISCO — About 130 gay and non-gay women and men attended a benefit for Dennis Banks on March 3rd in San Francisco. Banks is an American Indian Movement (AIM) leader. He is currently fighting extradition from California to South Dakota on charges connected with the situation of Native Americans involved in the struggle at Wounded Knee on the Pine Ridge Reservation. He also faces federal fugitive and Oregon State charges. The benefit, sponsored jointly by the Gay American Indians (GAI) and the June 28th Union (J28U), a socialist gay men's group, raised over \$250.00 for his defense.

Among the highlights of the evening was a speech by Leman Brightman, who was arrested along with Banks and charged with "harboring a fugitive." Vernon Bellecourt, a national leader of AIM, also, spoke. They made clear the legal and political issues involved in the Banks case as well as some of the past struggles and current conditions of the Native American people. They both identified the event as opening a whole new front of solidarity for their struggle with that of gay people.

Barbara Cameron, a speaker from GAI, explained how both women and gay people had important and respected roles in traditional Indian culture. She told the group that Native American gay people were taking a role in their people's liberation movement as well as fighting for recognition of their rights and contributions as gays.



DEATH OF DRAG

Danny Brown, 63, co-owner and producer of "The Jewel Box Revue," female impersonator show, died March 1 at his home in Hallandale, Fla., where he had lived for the past five years.

Brown, active in show business since 1925 as an emcee and singer, and partner Doc Benner, opened the first Jewel Box in Miami in 1939. The revues that originated there were subsequently seen in most major American cities and were, for years, an annual event at Harlem's Apollo Theatre. The shows also played Canada and Mexico.

He is survived by his mother and three sisters.

VILLAGE VOICE

NEW YORK — Negotiations are continuing between members of the Gay Media Coalition (GMC) and Thomas Morgan, editor of the *Village Voice*. Kitty Cotter, newly elected GMC co-coordinator, Peter Freeman, Seth Lawrence, and Carolyn Pope met recently with Morgan and *Voice* columnist Arthur Bell, and another meeting is planned in April. Leon Heath, New York activist with GMC, told GCN that the problems between the gay community and the *Voice* have still not been resolved. According to Heath, "The *Voice* has yet to do anything, in the way of giving the Gay Community fair and honest coverage."

SHAPPING UP

HARRISBURG, Pa. — Governor Milton Shapp's Executive Order barring discrimination against gay people in state employment has now been codified. The state's revised Personnel Rules and Regulations now bans discrimination on the basis of "affectional or sexual orientation, or lifestyle." The new policy, which was distributed to state agencies in January, affects over 100,000 jobs in the Pennsylvania civil service.

GAU CONFERENCE

BOSTON — The Gay Academic Union of New England is presenting a conference to be held the weekend of April 10-11 at Northeastern University's Ell Student Center at 360 Huntington Avenue, Boston. The Conference will offer a series of papers and discussions as well as a Saturday evening performance of Martin Duberman's *Metaphors*, presented by the Emerson Homophile Society for the Arts.

Topics will include Gay Liberation and Libertarianism — a discussion by Robert Nozick (author of *Anarchy, State, and Utopia*); Philosophy and Sexuality — a paper by John Graves; Androgynous Sexuality — a paper by Paul Barstow and a discussion with Mary Rowe; Gay Issues in Women's Courses; Behavior Modification and Homosexuality — a critique by Charles Bonnel; Sports and Sexuality — a panel discussion; Gay People in Organized Religion — a panel discussion with, among others, the Rev. Tom Oddo of Dignity; Health Issues for Gays — a discussion with Sanford M. Reder, M.D.; "A Very Natural Thing" — subject to availability of the film. Further topics will be announced later.

Registration fee will be \$1 (free for GAU members) plus small donations for the play and the film. Registration will take place Saturday, April 10, at 10:30 a.m., and the first paper and discussion will begin at 11:00.

For those coming from out of town: we may have a few accommodations available — check when you register.

PSYCHOLOGY ZAP

NEW YORK — Gay People at Columbia is organizing a zap of an April 6 panel on "Psychodynamics of Male Homosexuality" which features some well known opponents of gay people. Scheduled to appear on the panel are Dr. Irving Bieber, leading proponent of the "gay is sick" view of homosexuality, and Dr. Charles Socarides, who once petitioned the federal government to open a chain of federally operated "treatment's centers for gays across the country. Chairperson of the program is Dr. Herbert Hendin, who has written anti-gay articles in *The New York Times*.

The panel is scheduled to begin on Tuesday, April 6, at 8:30 p.m. at the New York Academy of Medicine, 2 E. 103rd St. (just off Fifth Avenue). There will be picketing and leafletting outside the building as well as confrontation and discussion at the panel itself. Anyone desiring further information should call Gay People at Columbia (3-6, Tuesday-Friday) at (212) 280-3574, or David Morrison at (212) 662-5527.

NOBLE SITS TIGHT

BOSTON — In the wake of Senator Birch Bayh of Indiana's crushing defeat in the Massachusetts presidential primary and his withdrawal from active candidacy, Rep. Elaine Noble of Boston is quietly pondering her next political move in the national arena. "For me the mourning period is not over," Noble, a staunch and early supporter of Bayh, told GCN. "I'm still feeling bad about Birch. I haven't given the idea of supporting anyone else any thought."

"Birch Bayh cared about the issues that I care about. That's why I supported him and I don't regret it," Noble said. "Nobody is happy about a candidate of their choice being defeated. I backed Birch Bayh because of his track record."

Noble indicated that while she wasn't about to endorse another candidate, she urged gay people to "make a commitment to the candidate of your choice." "That's the only way to influence the political process," she emphasized.

LESBIANS, LEFT CLASH

DENVER — A split developed here at a March 6 International Women's Day march in which Lesbian-Feminist Workers of Denver were excluded from a march and rally led by members of the leftist organization, the October League. According to an article which appeared in *Worker's World*, the October League had originally stated that the march was open to any women or men who accepted three main slogans: 1) Equal pay for equal work, 2) Support liberation struggle of Third World People, and 3) Women hold up half the sky.

However, League organizers informed the Lesbian Feminists that they could only march if they left their banners behind, because banners in support of lesbian rights would "turn off workers and minorities." According to Dalice Miller, *Worker's World* correspondent, the women rejected the demands and as they unfurled their banners, they were "charged by members of the OL." Some people were injured, said the correspondent, and then police intervened to exclude the lesbians from the march.

The Lesbian Feminists then organized their own march with the support of MECHA, a Chicano students organization, and several other groups who withdrew from the main march.

The clash was reportedly heavily publicized in the press, and the *Rocky Mountain News* Sunday paper covered most of its front page with a large photo and lead article entitled "Lesbian Feminists, Women's Coalition Clash in Denver March."

TV GUIDE

BOSTON — Boston's local TV stations plan to feature two programs of interest to gay viewers. Boston's public television station, WGBH, Channel 2 will feature two films on rape on Sunday, March 28, at 10 p.m. The films are called "No Lies" and "If It Happens to You." On Friday, April 2, Channel 5, WCVB TV, will feature a special on human sexuality called "There's Something We've Been Meaning to Tell You."

GERRY ON GAYS

PEORIA, Illinois — President Gerald Ford has made what are believed to be his first public comments on gay rights. According to the *Chicago Gay Life*, while campaigning in the Illinois Republican primary, Ford answered a gay rights question by saying, "I recognize that this is a very serious problem in our society. I have always tried to be an understanding person as far as people are concerned who are different than myself." The President also told the Bradley University audience that "I just would be dishonest to say there is a pat answer under these very difficult circumstances."

GAY TEACHERS

NEW YORK — An NBC News poll has revealed that 48% of Americans would oppose gay people as schoolteachers but 40% were in favor of the idea. The question, part of the "What America Thinks: an NBC News Poll" asked, "Do you think that homosexuals should be allowed to become schoolteachers?" NBC commentators stated that they "deliberately picked schoolteachers as this is one of the most sensitive areas in talking about homosexuals," and added that the 40% figure supporting gays in the schools was "a surprisingly large number."

NO SCHOOL

SACRAMENTO, Calif. — A bill that might have paved the way for gay teachers in the state of California was defeated in that state's Assembly by a 51-23 vote, the *Advocate* reports. The bill would have codified a California state Supreme Court decision that teachers cannot be fired for "immoral conduct." The bill would have restricted dismissals for immoral conduct to cases in which questionable activity relates to fitness to teach.

KENTUCKY SETBACK

LEXINGTON, Kentucky — University of Kentucky Dean of Students Joe Burch has denied the application of the Gay Student Coalition for student organizational status. Burch, according to the *Advocate*, made the decision on February 9 in a battle for recognition that has been going on since 1971. Appeals to both the U.S. District Court and the U.S. Court of Appeals by the Gay Liberation Front (GLF) were unsuccessful in the past.

The school newspaper, the *Kentucky Kernel*, strongly criticized the action as "disappointing because it belies a simple prejudice and a refusal to tolerate an organization which has proven itself responsible and of interest to a sufficient number of U.K. students to make it worthwhile."

WEINER POSTSCRIPT

LOS ANGELES — Former Los Angeles Deputy Mayor Maury Weiner, recently convicted for "lewd conduct," has been sentenced to two years probation and fined \$600. The defendant in a widely publicized case, Weiner recently resigned his post and plans to move to Washington, D.C.

Ensign Berg Escalates Fight to Remain in Navy

By Neil Miller

NEW YORK — Ensign Vernon "Cobbie" Berg III, who is presently contesting an administrative board's recommendation that he be discharged from the Navy, is waging an active legal and public campaign to be allowed to remain in that branch of the U.S. Armed Services. Berg, who is still on active duty in Norfolk Naval Base, was recommended for discharge "under conditions less than honorable" after a hearing from Jan. 19-28. The administrative board decision was supported by the commanding admiral of the Sixth Naval District in Charleston, S.C., and the case is now in review before the Bureau of Naval Personnel.

Berg's lawyer, E. Carrington Boggan, told GCN that "there have been so many denials of due process that we are requesting both the Secretary of the Navy and the Secretary of Defense" to review Berg's record. Boggan emphasizes that this review by the officials is totally "aside from the constitutional issue. If there is a negative decision we will go to the courts and go through the judicial process."

Ensign Berg himself told GCN that at this point "the Navy has backed themselves into a corner . . . they'll probably have to go through with the discharge." Berg emphasized that he still had 3-5 months in the Navy before he is finally ousted.

One of the more interesting aspects of the case has been Berg's lawyer's reliance on the 1974 Champagne v



Ensign Vernon Berg III

Photo by Harry Eberlin

Schlesinger interpretation of the Navy's position on homosexuality. The Champagne v Schlesinger brief was filed in the United States Court of Appeals in Chicago in April 24, 1974 by the U.S. Attorney General's office. The brief substantially softened the Navy Instructions on gays in the military, Navy Instruction 1900.9A. The original instruction, in force since 1972, stated that "homosexuals cannot be tolerated

in a military organization . . . are security and reliability risks . . . whose prompt separation is essential."

However, the Defense Department brief in Champagne v Schlesinger stated that "while the wording of the policy [Instruction 1900.9A] concededly is strong," the instruction is "not binding on members of an administrative board and thus does not establish a per se rule requiring the discharge from the Navy of all homosexuals."

While this brief had been used in other gay areas, such as the two Fort Devens WACs discharged from the Army Security Agency last July, it was virtually unknown in naval circles and became the cornerstone of Boggan's defense. "I did rely on the Champagne brief," Boggan told GCN, "and the Navy lawyer didn't dispute it. They said that the administrative board could use the Champagne interpretation and the government lawyer acknowledged it. It would have been easy for the Navy to change their interpretation if they wished. But they didn't."

Boggan said that it is, in view of the Champagne brief, "incumbent upon the Navy to show more than homosexual conduct." However, Boggan admitted that "proven homosexual acts with another officer" might be enough to go beyond the Champagne guidelines. Although Boggan has his doubts about this area, the Naval administrative board that discharged Berg clearly did not. Berg was accused of homosexual acts with another officer during his hearing; he denied the charges.

In an exclusive interview with GCN, Berg said that people who know him are very positive toward the revelation of his homosexuality. "The people that I work with are behind me," he said. "The only negative feedback I've gotten is third-hand reports."

Berg holds no bitterness towards the Navy. "It's hard to hold this against them," he told GCN. "It's only one part of the whole Navy experience." He concedes that his own political awareness has been "heightened" by the case. "I feel that it's my obligation to fight for a concrete settlement," he said.

Berg, because he is still in the Navy, is unable to devote the amount of time that Sgt. Leonard Matlovich can, to publicize the situation of openly gay people in the military. "I have to go to work every morning," Berg said. "I just don't have the time. But I am doing what I can by analyzing the situation and putting it down on paper."

Berg, who is 24 years old, was a missile battery officer for a flagship of the Sixth Fleet in the Mediterranean. He was also assistant fleet public relations director. Berg lives with his lover, Lawrence Gibson, a civilian Navy teacher who has been dismissed from his position, and lacks the legal recourse of Berg. Unlike Matlovich, Ensign Berg did not come forward to announce that he was gay. Both he and his lover were confronted with "evidence" last July 22 after Navy agents had removed correspondence between the two lovers from their apartment.

Pretrial Hearing—Saxe Defense Makes Gains

By Marion Tholander and Neil Miller

BOSTON — In two days of pre-trial maneuverings last week, lawyers for Susan Saxe made small gains in attempts to suppress evidence seized from a Boston apartment that Kathy Power is alleged to have inhabited. Power is wanted in the 1970 Brighton State Street Bank and Trust robbery in which Saxe is presently charged. In addition, the presiding justice in the case, Judge Walter H. McLaughlin, agreed to take under advisement a defense challenge to the make-up of the Grand Jury that originally indicted Saxe. And as Judge McLaughlin still

appeared determined to resist the defense request that Saxe be made co-counsel in the case, defense lawyers Tom Shapiro and Nancy Gertner indicated that they would appeal the judge's decision to the Supreme Judicial Court.

The defense motion on Suppression of Evidence comes as a result of defense allegations that the evidence gathered from the 163 Beacon St. apartment was gained as a result of a search warrant which had been written after the search itself was conducted. The defense was attempting to introduce evidence of FBI conversations

with Richard Valeri, charged with Saxe in the bank robbery. These conversations are believed to have led to the search of the apartment.

The FBI, represented by U.S. Attorney Brown, at first resisted the request, calling it a "fishing expedition." At first Judge McLaughlin noted that Defense Attorney Shapiro has "given competent evidence that the search warrant was issued after the fact." However, he then appeared to go against the defense by stating it appeared that Shapiro "wanted the whole FBI file." After much deliberation and maneuvering, the FBI finally

bowed to the defense and agreed to turn over to Atty. Shapiro the recordings of the FBI conversations.

In a motion argued by Defense Attorney Nancy Gertner, the defense asked for dismissal of the case based on the makeup of the Grand Jury that originally indicted Saxe back in 1970. Women made up only 17% of that grand jury, although the percentage of women in the city of Boston is 53%. The defense contended that the election committee of Boston had decided on a 3-1 ratio of men to women in sending out summonses to appear on the jury.

Continued on page 6

Smooth Sailing for Newest Gay 'Doonesbury'

BOSTON — Gary Trudeau, creator of the popular comic strip, "Doonesbury," serialized in over 400 newspapers throughout the United States, continues in his determination to make a gay male character a regular part of his serial. The character, Andy, created a storm last month when he "came out" to his girlfriend in the comic strip and five consecutive strips were devoted to a discussion of Andy's gayness. At that time, five leading newspapers — The Los Angeles Times, the Houston Post, the Miami Herald, the Cleveland Press, and a Columbus (Ohio) newspaper — dropped the series for the period in which the gay character was present.

However, after a break of a few weeks, the gay character has returned to the series, working as a campaign worker for Ginny, a black woman in the comic strip who is running for Congress. One column so far has discussed the propriety of a gay man working in the campaign, and other strips have simply treated Andy as a campaign worker without referring to his gayness.

At this point, according to Lee

Salem, managing editor of Universal Press Syndicate, which distributes the series, there have been no reports of any newspapers cancelling the series upon the reappearance of Andy. "I haven't heard a word," Salem told GCN. "As far as I know Andy will continue to be part of the strip as a member of Ginny's campaign." Salem had previously praised Trudeau for "handling a real life situation with taste, candor, and a bit of humor."

Contacted by GCN, Arnetta Baker

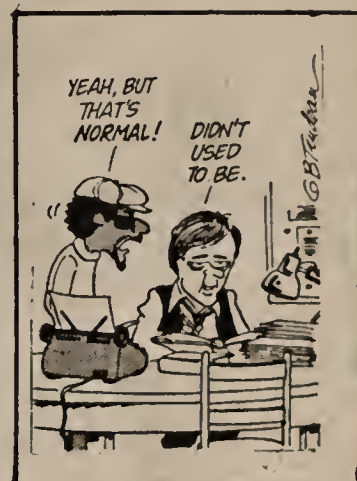
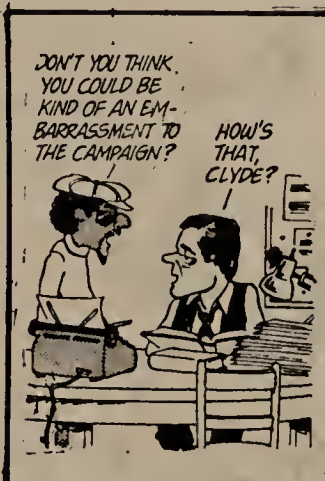
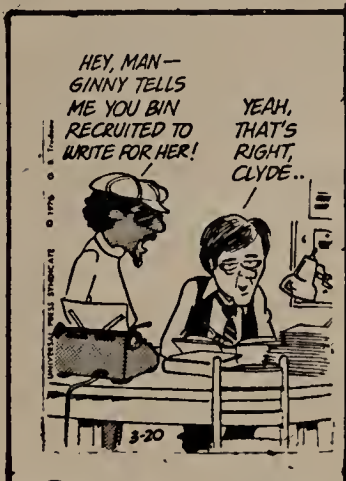
of the Miami Herald, one of the newspapers that had cancelled the series before, stated that the Herald "hasn't changed anything in the sequel." She claimed that she hadn't even read the comic strip in the last two weeks.

At the Cleveland Press, a newspaper that had cancelled the strip but had made it available to readers by mail, an official in the editorial department said that someone must have "overlooked" the reappearance of the gay character.

"Somehow it must have slipped in," he said. He noted that the appearance of the gay character was "the biggest thing that had ever happened to 'Doonesbury.' We had a tremendous response of people who wrote in for the comic strip after we had refused to run it. There were thousands of requests. We were totally overburdened."

Gary Trudeau, creator of Doonesbury, was out of town and unavailable for comment.

By Gary Trudeau
DOONESBURY



EDITORIAL

The Boston *Phoenix*, a local weekly newspaper, recently published an article by staff writer Dave O'Brien which discussed the Charles Street Meetinghouse, Project Lambda, and in particular Lambda's director — Rev. Randy Gibson. For those familiar with the Boston scene, the Meetinghouse, under the guidance of Rev. Gibson, has functioned as a kind of community center for Boston's gay community in recent years. Rev. Gibson has been the flamboyant and often controversial force behind both the Meetinghouse and Project Lambda, the gay youth advocacy center which is the first federally funded program dealing with gay youth.

In the *Phoenix* piece, reporter Dave O'Brien attempted to make some sort of cohesive whole out of the many rumors and reports that have circulated about the Meetinghouse, Lambda, and Gibson personally. In particular, O'Brien attempted to investigate the relationship between Lambda, Gibson, and Dick Baveley, a Boston social worker who committed suicide last year after it was reported that he had taken money from the welfare department and used it to place gay teenagers with single gay men.

The results of O'Brien's investigation was an article that was a balanced portrait in certain respects, but in other

respects it was an inconclusive blend of vague allegations and anonymous rumors. It was a story in search of a sensational revelation that never quite materialized.

While we were dismayed at many of O'Brien's characterizations, GCN does not wish to engage in a point-by-point discussion of the *Phoenix* article. We do feel compelled to respond, however, to statements made by O'Brien that this newspaper was lax in its responsibility to the gay community by not running a similar piece.

This kind of accusation comes as a surprise to us, because we felt that we had run many pieces about Project Lambda and the anonymous charges that had been leveled against both Lambda and Rev. Gibson. This included a news story covering a gay community meeting at which the members present, representing many groups of the community and interested individuals, voted to support Lambda. The newspaper also voted to support Lambda editorially. Two staff members of GCN were among the original advocates, knew intimately the details of the program and were our reliable sources that the charges were indeed false. We felt, therefore, no compunction in endorsing Lambda.

The rest of O'Brien's article takes up other, mostly anonymous, attacks

against Rev. Gibson's running of the Meetinghouse, and his friendship with Baveley. Some of these questions about the handling of Meetinghouse coffeehouse money were already taken up in GCN and O'Brien quotes from us. Of course, we did not run a big front page picture of Rev. Gibson with a headline that read: "With Friends Like Randy, Boston Gays Don't Need Enemies." It was a small story, there was little to say except that Coffeehouse funds were being used for items not specifically for the coffeehouse. The Board of the Church read that article; if they did not choose to remove Rev. Gibson, then they must have been satisfied with his explanations.

As for the Baveley affair, it is true that GCN knew of the death of Baveley, and that it was attributed to suicide. We ran an obituary piece. We also knew of the welfare scandal and of the missing pieces of the art collection being found in Baveley's apartment. But we had not found one clear shred of evidence that Baveley's activities affected Lambda or the Meetinghouse.

It is true that the *Phoenix's* journalistic job is to be a watchdog for the community, to make connections between events that may be reported so as to give news meaning and context. Good investigative reporting often does rake up some muck. We're glad

that a responsible journal is looking into things in depth. But GCN did not find that Randy Gibson's drinking habits, or the fact that Steffi Somer does not have a college degree were news items of interest to the gay community. We refuse to use the old adage that one is "known by the company one keeps" to couple Project Lambda with welfare scandals because the people involved happen to know each other. We have thoroughly investigated the matter, and are still investigating it.

When and if we find that Baveley's conduct in the welfare department has had an adverse effect on the running of Project Lambda, we will print that. O'Brien uncovered no such facts. Instead, his piece was limited to presenting the things that we are investigating, have investigated and printed, dismissed as unfounded allegations or considered of no value to the community. However, since we did not present our findings as an investigative piece against Rev. Gibson, but as many articles dealing with various aspects over a period of time, we have been charged with avoiding the issue. We feel that we have not avoided the issue and until more substantial evidence comes our way, we will continue to write about the Meetinghouse, Rev. Gibson, and Project Lambda as we have in the past.

TOLERANCE OR ACCEPTANCE

By Cindobrei W. Lentz

What is it to be a homosexual in 1976? We have a lot to be happy about in this bicentennial year, not just as Americans but as gays. Our acceptance in society, tolerance of our existence, has increased a thousand per cent. We can congregate in bars, discos, churches, beaches and all sorts of places set apart for us by our benevolent fellow citizens. In fact, we even have our own towns or small resort areas dedicated mainly if not totally to our type. Our fortune is overwhelming!

I earnestly believe that only other fellow minority groups can understand our feeling of solitude, of being tolerated through separation. One day while driving home from Boston to gay New Hampshire I was being followed, as so often, by a bored and restless officer of the law. What did he want, what do they want when they seem to spy on us? Usually nothing, I find they are generally just looking. What is of

far greater importance in this situation is the feeling by which I was overcome. I felt nervous and insecure for no reason at all. This insecurity, or more aptly paranoia, is deep rooted. If it were manifest only in situations such as the above we could indeed consider ourselves blessed. However, there is a sentiment of guilt and incertitude which pervades most every homosexual life, probably his every action.

Can we feel like first class citizens when the preponderant majority of states still maintain laws which regard us as criminals? Each of us is marked as a criminal, a social deviant. Of course for the complacent, conservative, self-satisfied, and self-centered gay, in such states as Connecticut, Illinois, etc., we are "legal" members of society. Thank you — but no. We are outcasts everywhere and when accepted it is by an enlightened, usually artistic, few.

We don't need tolerance, we need acceptance as equals, equal human beings not equal bourgeois straights. The social area where we may find friends and lovers must be exploded open to the entire social realm. If we are ever to cleanse ourselves of guilt, subconscious paranoia and finally of loneliness, we must be integrated and accepted openly in all media, in every American town, large and small and in every type of entertainment establishment. Ridicule by the media must be stopped in all its degrading and hateful forms — from the cruel "fag" jokes to the destructive presentation of our lives by programs such as "Marcus Welby" and movies such as "A Dog Day Afternoon" which do more to show the negative aspect of the gay than to show him or her as one of the most

felt in all spheres. No more shame and division over straight imposed categories of effeminate, macho, male, female etc. These classifications are an outgrowth of heterosexual society's oppression. They will continue to control us until we know them and their derisive tools. Let's come out together, support each other morally and economically. If some of us must stay hidden we can work from behind our covers by aiding the movement financially and in our every daily action.

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Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community, as well as stimulation of event-oriented opinion within the community.

Second-class postage paid at Boston, MA. Annual subscription rate \$15.00. Address for subscriptions, address changes, letters to the editor, contributions, comments, etc.: GCN, 22 Bromfield St., Boston, MA 02108. Telephone (617) 426-4469.

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GCN's office hours are: Monday through Friday, 10 a.m. to 6 p.m.; Thursday nights, 6 p.m. to 9 p.m., and Saturday, 10 a.m. to 2 p.m.; closed all day Sunday. News and opinion reflected in "Editorial" represents the majority view of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's your paper.

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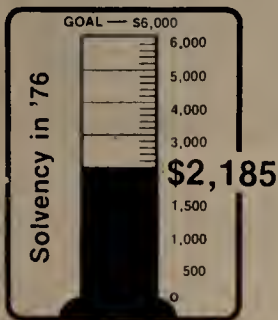
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CORRECTION

In our March 20 issue, GCN incorrectly stated that registration for the conference "Through the Looking Glass: A Gynergenic Experience," was free until April 1. In fact, all registration for the women's spirituality conference to be held in Boston the weekend of April 23-25 is \$5.

CONTRIBUTE TO GCN



The above thermometer will weekly show GCN's progress towards solvency in 1976. The main source of additional income will be generated by a series of benefits. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

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LETTERS

Letters to the Editor should be 200 words or less. All letters submitted for publication must be signed; names will be withheld upon request. GCN retains the right to edit all letters.

susan

Dear People:

I'm writing this in response to your having printed the excerpt from the article about me that appeared in the last issue of the Boston Patrolman's Association newspaper, the *Pax Centurion* ("Did YOU See?", 3/27/76). I'm not sure why the decision was made to print this story without an explanation, or in what way it will be taken by those who read it (with a grain of salt, I hope, considering the source), but I'd like the chance to clarify a few facts before anyone jumps to the conclusion that gay prisoners in the state of Massachusetts may now enjoy conjugal visits. Not so.

First of all, in ordering that my legal visits be held in the chaplain's office of the jail, Judge McLaughlin was not granting any "special favors," but simply doing what was necessary to insure that my meetings with my attorneys and legal workers would not be held in a room which the jail officials admitted was bugged. The *Pax Centurion* article expresses shock and outrage that I am allowed "unmonitored" legal visits and phone calls, conjuring up images of escape plots and orgies that are not happening and could not possibly happen. Furthermore, the article ignores the real outrage, that until we objected to the practice ALL legal visits and phone calls for all prisoners in this institution were liable to bugging. This situation continues for other prisoners who have not been able or will to demand the right of privacy which is supposed to be guaranteed all defendants by law.

In reality, Byrna Aronson has never identified herself as my lover when she has come to see me as a member of my defense team. The fact that she is my lover is hardly a state secret, in any event, and this was known to the jail officials and to the judge at the time the order was issued and her name approved as one of a list of para-legals to be admitted to the prison for the purpose of working on my case. Even the use of the quotation marks around the word para-legal suggests that all the women who come in under this order are actually visiting me under false pretenses. Nothing could be further from the truth.

The room in question is a small office on a hall connecting the prison chapel with the central control area of the institution. There is constant traffic past the door, which has a window in it, and is very often left open, anyway. There are also windows in the room that look out onto the yard and provide a clear view into the room from the men's section across the way. In fact, there are times when various men yell to us through these windows, so the view is obviously clear enough for individual faces to be recognizable. In addition, there is an identical office across the hall which is used by the chaplains and social workers for giving counseling and phone calls to the men. There is usually someone in that office, waiting in the hall outside that office, or going to or from that office or the one in which we meet. It is rare that we are not interrupted several times by men walking in looking for the chaplain or the social worker, or by some prison employee wanting to use the office or the phone in there.

The article goes on to weave more and more outlandish stories out of half truths, innuendoes and outright lies. For example, it grossly inflates the number of visits and phone calls I have had while telescoping the time I have spent in this jail down to "a few months" from the nine months I have actually spent here. It also goes on to list the names and areas of residence of all the women on the legal staff working under my attorney, with the implication that they are all lesbians and that they are helping me plan an escape. In a right-wing publication such as the *Pax Centurion*, such a list accompanied by those allegations is tantamount to a "hitlist," an invitation to terrorism. The article even insinuates that I am using my "phone privileges" to call Kathy Power at a pay phone!! This is particularly absurd in light of the fact that all my calls are recorded, and all one would have to do is check out every

number to prove that they are all made to homes and law offices. The overwhelming plurality of my calls, as anyone with half a brain would imagine, are to my attorney. And even the Watergate Bunglers would not be stupid enough to call a fugitive from a jail phone.

Of course it is hardly a mystery why the voice of the Boston Patrolman's Association would want to whip up further fear and hatred of me through such tactics as these. Nor is it any surprise that they chose to exploit and exaggerate already existing homophobia to do so. Despite the fact that I am supposedly not on trial for my sexual orientation, it is often my lesbianism that is the target of the most vicious and violent attack. Apparently these establishment forces are more threatened and angered by the fact that I am a woman-loving woman than they are by the whole spectrum of political and legal issues involved in my trial. Think about it.

In Struggle

Susan Saxe

the stuart

Dear GCN:

I would like to congratulate Tom Reeves for having the balls to write in praise of an institution so "unchic" as the old Stuart Theater. The article was fine as far as it went, but Tom is about 15 years too young to realize what made the Stuart Theater really special.

We live in a society of youth-worshippers. This is even more true in America than in other countries, and it is further amplified in the gay male society.

Learning to live with the constant rejection of young gays is the hardest part of growing old. You learn to hate that all-too-familiar scene in the baths where the foot pushes the door closed in your face; or, if you're lucky, the more polite lie "just resting" or, very often, "fuck off."

The beautiful thing about the Stuart was that it was the one place an older gay could go and not feel unwanted. Those young pretties, who look as if they are going to throw up when approached by an over-fifty, did not go to the Stuart; so the older gays had a place they could call home. I've never seen this happen anywhere else in the U.S.

And lest you conclude from Tom's article that the old men were there just to devour young boys — that was not so. They often made out with each other and it was beautiful.

The retirees on fixed incomes could afford to go to the Stuart at an admission fee of 50 cents. Now where can they go? They can't afford \$3 or \$4 to go to the porn houses. I hope some enterprising humanitarian theater owner will open his doors to these beautiful people. If there is a just and loving God (and I believe there is), I am sure he would reward someone who showed this compassion for the elderly and gave them a place they could enjoy in the twilight. The Stuart was such a place!

Chris Harris

snuff said

Dear Mr. Friedberg:

I am writing to tell you how angry I am at your decision to show "Snuff." As an aide to Mayor White, and as a member of the Massachusetts House, I have always done all that I could to prevent government censorship of the movies, books, theater, etc.

I still hold to that position, but I want you to know that your willingness to exploit human weakness for profit so blatantly will make it a good deal harder in the future for those of us on the anti-censorship side to win our legislative fights.

I continue to oppose government efforts to control what you can show. But I have never felt opposition to government censorship to be inconsistent with the exercise of decent judgment on the part of theater owners. Your decision in this case does not diminish my support for the freedom of expression guaranteed by the First Amendment. It does diminish my ability to defend that freedom effectively in the political arena, and it very much diminishes my opinion of the social responsibility of the Sack chain.

Sincerely yours,

Barney Frank

conference themes

Dear GCN,

If the decision on the theme of this year's New England Gay Conference ("Our Diverse Selves") was at all based on the fact that last year's conference, the theme of which was "Unity in Action," was a complete bust with each interest group — lesbian separatists; third world gays; and gay, malc, chicano, paraplegic veterans of the Korean War — in bitter disagreement with the other over whose seminar should be held when and where, then I expect that the theme of next year's conference will be "Our Irreconcilable Differences" — and the year after that, "Gay Liberation: A Retrospective."

Scott Alpert

Dear GCN:

Admittedly, although we, as gay people, are united somewhat by our sexual preference, we are still a very diverse group. Separatism whether between men and women, blacks and whites, rural gays and urban gays, etc., runs rampant in the gay community. The theme of "coming together" has been offered in previous conferences with the hope that, with the great amassing of gay people at the conferences, a beginning would be made to bridge separatism. This conference offers a similar goal by emphasizing the importance of the many different aspects in gay life. Hopefully by learning about conflicting or different gay lifestyles from those of our own, we will be able to understand and appreciate the diversity inherent in the gay world. Therefore, I urge those who plan to attend the conference to go to one or two workshops that do not necessarily pertain to themselves. In addition, for those people or groups at the conference who feel they would like to organize their own workshops, all day Sunday is devoted to this purpose.

Let us accept the fact that we are a diverse group, but let us also appreciate and understand our diversity in order that we may work together as gay people.

The conference this year promises to be enjoyable, exciting, and informative. DON'T MISS IT!

Robert Davis

lovers?

Dear Editor:

Please inform Paul Creeden that there are a few monogamous couples in Boston who take offense to his article "Lovers Don't Make It."

I found it to be nothing more than the ramblings of a guilt-ridden bar queen who, at the first chance he gets, tells everyone that tricking on the side is: a) Allright, because love and sex are totally separate; b) better than breaking up because I can have the best of both worlds (all the security and dignity that a lover provides and still wrinkle the sheets of the entire city); c) because I have decided that people who can cope with being monogamous are sick, as I am the ideal; d) because I just can't handle another person as I feel the constant neurotic urge to have sex with strangers — well, not strangers. I always catch the name first.

Bruce Jope

P.S. How about a real picture of Paul and Stanley instead of the Marlboro St. Marshmallows you posed for the article.

CORRECTION

In last week's front page news story on the Harassment Test Case, the jury was inaccurately identified as composed of "ten men and two men," due to typographical error. It should have read "ten women and two men."

NOTICE

H.2541, An Act Prohibiting Discrimination in Public Employment, will be voted on in the Massachusetts Senate on Monday, March 29. H.2501, An Act Repealing Prohibitions Against Certain Sexual Acts, will receive a public hearing before the Legislature's Judiciary Committee on Tuesday, March 30, at 1:00 p.m. in Room 222 of the State House.

GAY LEGISLATION '76 has urged every GCN reader to contact their Senators regarding H.2541 as soon as possible, and attend the hearing on H.2501.

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — The Christopher Street Liberation Day Committee has decided to hold the New York Gay Pride March on Sunday, June 27th. This date is the traditional date for the march. Sufficient controversy had arose over changing the date to July 11 which is the week of the Democratic National Convention. Plans to march to the site of the convention at Madison Square Garden were being made by members of the committee. However, in a vote of 80 to 70 the committee decided not to move the date.

The committee seemed swayed by "Mamma" Jean DiVente who had the title "Christopher Street Liberation Day March" copyright. DiVente, the former Grand Marshal of the march, feels that in addition to again wanting to serve as Grand Marshal, she would like the date of the march to remain as the traditional date. Her copyright of the title helped to insure her goals. The

exact motives of the goals are uncertain. Speculation has lead people to believe that DiVente's connection with the bars were a major factor in wanting the event to remain a more social affair than it might have been if the date had been changed. Because of the move, Mikahel Itkin resigned as editor of Mavrick Newspaper — New York's Gay Liberation Newspaper. Itkin, however, has not published an edition of the newspaper in the past couple of months. This new development, apparently, became the final straw in determining whether or not he would work for a newspaper which was so closely connected with the bars.

Jean O'Leary has joined the Udall slate of delegates for the Democratic National Convention. Workers for O'Leary have been campaigning throughout her district handing out leaflets and putting up posters. The date of the primary is April 6th. If O'Leary wins she will be one of the few

openly gay candidates on the convention floor. O'Leary was formerly a member of the Birch Bayh delegate slate before the Indiana Senator became an inactive candidate.

Gay Media Coalition (GMC) met last week with WCBS to discuss plans for future shows. The group met with heads of the Documentary, News and Daytime Programming departments of the local station. At the meeting WCBS seemed willing to cooperate with suggestions by the group. Some of the suggestions to which they were most receptive included Gay foster parents and older Gay parents.

Later that week members to the Lesbian community met with CBS (in network lingo — WCBS is the local station, CBS is the national station). The purpose of the meeting was to air out complaints of offensive Lesbian programming, specifically the recent "Bronk" and "Cannon" episodes. The group felt that CBS's recent

programming has been specifically offensive to Lesbians and felt that a meeting alone with CBS would best resolve differences. Unfortunately, little if any progress was made. The group's major suggestion of calling a moratorium on all programs dealing with Lesbians, has yet to be considered.

GMC is going to be extending discussions for more positive programming and non-discriminatory policy statements to other stations. Specifically targeted stations are WNEW, WPIX, and WOR. Also on the agenda is a day long series of media workshops to be conducted in late spring. To help their plans GMC is requesting donations and any assistance people might give. Their next meeting will be on Sunday, April 4, at 5 p.m. at Mattachine Headquarters located at 59 Christopher Street in Manhattan. All donations can also be sent to GMC c/o Mattachine.

Saxe

(Continued from page 3)

Atty. Gertner contended that the 3-1 ratio was unconstitutional now, and was unconstitutional in 1970. She also challenged the fact that the grand jury was put together with the arbitrary exclusion of nurses, women ministers, and all female guardians of children under 16. In addition, according to Gertner, women had a blanket privilege not to serve while men had to give reasons why they couldn't serve on the Grand Jury.

Judge McLaughlin took the defense's motion under advisement.

The defense also attempted to persuade the judge to reverse his recent decision refusing their request that Susan Saxe be made co-counsel in the trial. The defense attorneys, reacting to the judge's original objection that he didn't want Saxe "walking around his courtroom," said that they would be

willing to direct the defense from the prisoner's dock along with Saxe. After McLaughlin indicated that they would "not be courtroom procedure," the defense hinted that Saxe might fire her attorneys and act as her own lawyer.

In refusing the defense request, Judge McLaughlin referred to reports that Stanley Bond, also charged in the State Street Bank robbery and killed by a bomb in prison, was preparing to blow up the Plymouth County Courthouse. McLaughlin indicated that it was fear of this kind of situation that made him adamant in his decision to prevent Saxe from acting as her own co-counsel.

The judge announced that he would hold a hearing on the suppression of evidence motion on April 9 at 10 a.m.



contact

By Tom Caruso

HARTFORD — Plans to formally incorporate the Connecticut 'Sexual Orientation Committee' were discussed last week (March 21) during a strategy session for next year's planned state gay rights bill. Acting committee coordinator Don Zajac explained to GCN that this move should strengthen the status of the group by making it an officially chartered organization registered with the state.

Zajac also expressed hope that the

incorporation of the group would reduce the problem of outside groups or individuals falsely claiming they spoke for a majority of Connecticut gays. According to Zajac, opposition to this session's gay rights bill raised by a self-titled "spokesperson for Connecticut gays" cost the recently defeated bill votes in the Bridgeport area.

HARTFORD — A champagne reception for Sen. Betty Hudson (D-Madison), will be held Sunday, April 11 at 3 p.m. to raise money for the Connecticut 'Sexual Orientation Committee' and for Hudson's reelection campaign. Scheduled at the Hill Center, 350 Farmington Ave., Hartford, the reception will honor Ms. Hudson for her active support of this year's recently defeated 'Sexual Orientation Bill.' A donation of \$5 is requested and information about the event can be obtained at (203) 447-1771.

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Employee Layoffs at Jacques, Other Side

ABCC Delays Again on Bay Village Hours

By Dean McLaughlin

BOSTON — The Massachusetts Alcoholic Beverages Control Commission (ABCC) has taken under advisement the appeal of Henry Vara's two Bay Village bars, Jacques and The Other Side, to the Boston Licensing Board's order setting their closing hours at midnight. Arguments were presented at two days of hearings before that board last week.

The City of Boston was represented by assistant corporation counsel Thomas McKenna and Michael DeMarco, counsel to the Police Commissioner. Thirty-two affidavits from residents of the Bay Village area were presented to the commission detailing the change in the situation in that area since the Boston Licensing Board's 12 o'clock closing order went into effect on Feb. 28.

Their testimony was summarized by June McCourt, who resides on Piedmont Street, one-half block from the two bars. According to her, the hours reduction "has made life much more tolerable. People seem to be not as intoxicated, not as hopped-up. There aren't any brawls, the tension" which she claims plagued the neighborhood prior to the rollback.

Additionally, several members of the Boston Police Vice Control Unit took the stand to elaborate, with the aid of statistics, on the level of crime in the area. They testified that the four problems of major concern to the residents — noise, violence, traffic and prostitution — have all but disappeared from



Jacques, the controversial Bay Village bar, which Vara lawyer Frank Kirby compared to a "church."

Photo by Larry Ligoeki

the area since the midnight closing went into effect.

Patrolman Joseph Milan compared the neighborhood after midnight to a "cemetery." Transvestites, who according to police were solely concentrated in the Bay Village prior to Feb. 28, were now said to be "dispersed" to other areas of the city, principally Park Square and the Combat Zone.

Frank DiMento, counsel for the Varas, argued for the appellants that

the neighborhood residents were exerting undue political influence in attempting to cloister their neighborhood. He stated that the problems which occur outside the bar are police concerns, and that instead of using preventive measures to deal with them, the Boston police are attempting to destroy the Vara business. He mentioned the Napoleon Club, another gay bar located in the Village, as an example of the neighborhood's one-

sided view of the situation. He stated that the same illegal activities and disturbances which Jacques and The Other Side were accused of attracting were likely to be caused by this and other establishments in the area.

Sgt. Steven DeLosa of the Vice Squad testified that on the hundred or more occasions in his 19 years on the force when he has been called to the Bay Village he has "never once in all that time seen anyone either enter or leave the Napoleon Club."

Staff Cutbacks

Meanwhile, business at Jacques and The Other Side has fallen off precipitously, according to Gary Dotterman, manager of The Other Side. The staff at the bar has been cut back to two bartenders and two waiters; five bartenders, five waiters, two floormen, and one doorman have been laid off. Dotterman and his fellow manager Donald Richards have assumed much of the work-load normally handled by these personnel. No attempt is being made to find positions for the former employees in other Vara enterprises in the city. The Kenmore Club, the Varas' other major concern, uses only women as waiters and therefore cannot use the men laid off from The Other Side, Dotterman explained. He has, however, personally contacted the managers of other gay bars in the city and given his highest recommendations to them for his former employees. "It's tough to tell people who have been here eight years that we have to cut back," he stated, "especially when I've only been here two years."

News Commentary

Frank Kirby, Lawyer for Varas, Defends Bars

By Joseph Leo

BOSTON — As Jacques and The Other Side, the two Bay Village bars owned by Henry and Carmine Vara, find themselves under increasing pressure, Frank Kirby, counsel for the bars, spoke with GCN to give the Vara side of the case. Kirby, who has worked for the Vara intersets for two years, gave GCN the exclusive interview after the bars' creditors banded together to support the Varas. The two bars filed for bankruptcy this month after the 12 o'clock closing hour, imposed by the Boston Licensing Board, began to have a strong effect on the bars' patronage.

Kirby strongly denounced the Licensing Board-ordered closing as "an arbitrary and discriminatory action." He was especially pleased with the decision of the bars' creditors to form a committee to support the Varas' stand on the midnight closing hour. He hopes to show that the early closing "has caused the businesses to suffer irreparable harm" and that his creditors' financial picture will attest to this fact.

Kirby also cited the fact that about

150 employees are involved in the Bay Village situation, "some of whom would be unemployable in today's market. Maybe the boards will listen to the fact that they're putting people out of business without just compensation," he said.

Kirby stated that if "a reasonable offer were made for the bars," the owners would relocate. He pointed out that Jacques had been in its present location for 43 years under one-family ownership. As for The Other Side, he noted that it was the Boston Redevelopment Agency (BRA) itself that gave money to relocate the old Punch Bowl on the site of The Other Side.

Kirby repeatedly stated during the course of the interview that the Bay Village dispute began as a direct result of the BRA's decision "to seal off Bay Village from the rest of the world" with the construction of the Sack 57 building. "This more than anything contributed to the current hassles," Kirby told GCN.

When asked to elaborate on his statement that "political muscle" was being employed in this case, Kirby was

more than eager to respond. "What started as a support of the residents of Bay Village," he claimed, "has now turned into a gigantic crusade against Henry Vara and in what (*Globe* reporter) David Farrell believes he (Vara) stands for."

"Likewise," Rep. Barney Frank "has gone too far. He's turned this thing into a personal vendetta against Henry Vara. He's lost sight of the fact that economic interests cannot be extinguished without compensation." Kirby did admit, however, to being a personal friend and admirer of the Back Bay representative.

Kirby also took Alcoholic Beverage Control Commission (ABCC) Chairman Harrington to task for his dissenting opinion at the hearings. Quoting Harrington's statement that Jacques and The Other Side "cater to exotics who inhabit a social netherworld," Kirby expressed the opinion that Harrington "doesn't have much respect for sexual preference in today's society."

Kirby took this reporter on a tour of Jacques to reinforce his view that the

bar was hardly to be characterized as a "netherworld." He explained that the clientele should not be described as "gay" but rather "under 30." He characterized the bar's patrons as "real people — sensitive, discreet, and honest (not to mention the best dancers in the city)." "There is a tremendous *esprit de corps* developing here," Kirby said. "Fights are a thing of the past," he said, "and the major crime now — male prostitution — would not go away if the bars were closed since the drag queens like these corners anyway." As we shook hands to depart, Kirby likened Jacques to "a church."

Whatever one's feelings about the two bars or the Varas, Kirby seems to have changed in at least one respect during his work for the Varas. "I've gained a personal respect and compassion for gay people," Kirby said. "I no longer even make the mental distinction between gay and straight." While readily admitting to his past preconceived homophobic notions, Kirby now states, "I wouldn't even be bothered if a member of my family turned gay; we are all normal."

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By Nigel Hart

On January 30th Anthony Whitehead (22) of Worthing, England, was seen fleetingly kissing his boyfriend on a TV documentary on homosexuality. The following day he was suspended from his job as a trainee manager at the Worthing branch of British Home Stores, one of the largest UK chain-stores. Later in the week, it is said, he was browbeaten by two senior BHS personnel managers into resigning. A statement said that Tony's appearance on TV had produced publicity which made it 'impractical for him to resume his training.' BHS offered to transfer him to another area — IF he gave up campaigning for gay rights. Tony refused.

The following weekend gays picketed the principal BHS in London and branches at Lancaster and Brighton. In subsequent weeks, the picket spread until, on March 28th, four branches were picketed in the London area alone and more than thirty thousand leaflets distributed. Tony's dismissal and the resultant protests have received widespread publicity in the British press and picketeers were interviewed on the radio.

By US standards, the whole affair may seem unremarkable, but in Britain it has come as a minor revolution. Apart from the heady years of the late sixties and early seventies, gays have rarely been seen on the streets here — and when they have it has been as part of formal demos which have attracted little attention in the gay community and less publicity in the het press.

Instead gays have preferred to turn inwards and concentrate on strengthening themselves. The original activist GLF groups have almost entirely disappeared and their place has been taken by CHE (Campaign for Homosexual Equality), a nationwide organisation which has 140 branches and over five thousand members. CHE has a small staff of full time workers and an HQ in Manchester, a large industrial city in northern England. For several years it has organised national conventions and this year's, to be held in Southampton, will be attended by 15,000 Gays. Among the guest speakers will be American Lenny Matlovitch.

Critics of CHE say that it is not a campaign at all, just an umbrella organisation for gay social evenings — and certainly the BHS pickets have shown CHE to be a very unwieldy structure for launching protests. The national executive and office gave little guidance and nearly all the work was done by a small percentage of the groups and an even smaller percentage of the members.

Another even more damaging criticism concerns CHE's failure to attract women members. Although several executive members, including Chairperson Glenys Parry, are women, CHE still appears as a male-dominated organisation. Many local groups have no female members and show little

desire to attract any. Consequently, activist gay women tend to join lesbian or feminist movements and are reluctant to cooperate with CHE.

However, CHE leaders answer detractors by pointing out that they have created the only large, stable and



Tony Whitehead chats to onlookers during the Worthing picket

Photograph: Rev John Knell

well-known gay organisation in Britain and have achieved a sufficient degree of respectability to attract the support and patronage of responsible national figures and members of both Houses of Parliament. Moreover, through CHE meetings and social activities, thousands of gays have found sympathetic environments and help in coming out. British gays are conservative by nature and CHE feels that to adopt a more radical attitude towards campaigning would be to jeopardise both its membership figures and its credibility as a national organisation for all gays.

Supportive groups attract the energies of the most active and committed British gays. There are national counselling services like Friend, Icebreaker and Parents'

Enquiry and information services like Gay Switchboard, the London branch of which (01-837-7324) now operates around the clock. Many campuses and professions have their own gay organisations and gay religious groups have been formed.

One of the main achievements of British gays has been the creation of a serious gay media. There are a number of non-pornographic publications of which the best-known are the lesbian journal 'Sappho' and the highly successful fortnightly newspaper 'Gay News' which has a paid staff of ten and a circulation of twenty-five thousand.

There is a gay theatre group 'Gay Sweatshop' which has toured widely and is currently in London presenting a series of short plays collectively entitled '3 Homosexual Acts' which have been widely and favourably reviewed in the het press.

Nonetheless, taken as a whole, gays in Britain are far more disunited and self-effacing than in the States. Not one gay in a hundred belongs to a gay organisation and, outside London and half a dozen big provincial cities, gay communities scarcely exist. Job discrimination is widespread, while support from labor unions and professional groups is luke warm at best. One union recently sacked one of its own employees because she declared herself to be gay.

Any night of the week you can see

policemen moving gays off the streets in London's Earls Court district while a recent anti-vice drive by police chief Sir Robert Mark has succeeded in closing virtually all of the capital's gay saunas. Entrapment and raids on 'cottages' (gay slang for public toilets) ending in prosecutions and fines are widespread and the resultant publicity probably produces the majority of information on gays presented in the press. Yet, as an American gay rights veteran remarked to me recently, there is still insufficient anger among British gays for there to be a Christopher Street over here.

One trouble is that, in some ways, British gays have it too easy. The days when national figures like Oscar Wilde were imprisoned for homosexuality are long over. Homosexual acts between consenting males over the age of 21 were legalised in England and Wales in 1967, although they remain illegal (but rarely prosecuted) in Scotland and Northern Ireland. Homosexual acts between women have never been outlawed. The last fifteen years have seen a considerable change in public attitudes towards gays, and the gay life, especially in London 'with it' society, can be very comfortable indeed. Used to urbane and unaggressive homosexuals, liberal hets are puzzled by gay anger or aggression. 'You gays never had it so good, so why are you still complaining?' is the attitude — and very many gays agree and fear that 'rocking the boat' could provoke a het backlash. And this is why the BHS affair is so remarkable.

Tony Whitehead's TV kiss was 'aggressive' and BHS only reacted as many, perhaps most, other companies would have done. No one expected the outburst of gay indignation which, while it will not close down the giant chain-store, has certainly given food for thoughts to its managers — and, indeed, to managers of other firms. Hundreds of thousands of Britons have seen self-declared gays on the streets for the first time and have read gay leaflets; millions more have been reached by press and TV coverage. The degree of het sympathy has been both surprising and gratifying, gays who have picketed have gained a new confidence, some of those who didn't have begun to feel guilt about their apathy, and many CHE members are being lead to re-evaluate the structure and purpose of their organisation. Perhaps it's not much, but to British gay activists it's the most encouraging thing to happen in years.

FOCAL POINT OPTICIANS

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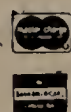
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Whitman vs Outreach:

"Do It Yourself"

By James M. Saslow

It's quite a milestone for gay culture when two major gay-related programs hit the airwaves within ten days. Looking at last week's "Song of Myself" (NBC's Walt Whitman drama) in the "Outreach" program of February 29 (WNET, New York) offers one very significant conclusion: if you want something done well, do it yourself.

As reported in GCN, "Outreach" was a tremendous success. But the March 9th "expose" failed utterly to live up to hopes of its dealing frankly with the good gray poet's sexuality, crucial to any understanding of his work.

The reason for the two shows' relative merits is clear. One was a product of the gay community itself; the other was a self-conscious and ambivalent attempt by a "straight" network to deal with a subject trendy enough to merit their attention, but still too "controversial" for real honesty.

Remember when gays appeared on David Susskind with bags on their heads? Well, Whitman's glorious beard is allowed to spread in full view, but that's about all. Several times a lover or "companion" appears with him, but they never do more than hold hands. The only actual male/male kiss is between Whitman and his younger brother — and that's O.K. because the kid is retarded.

But the fault of "Song of Myself" lies deeper than mere sexual squeamishness. It's *philosophically* soft core as well. The script's too-easy preoccupation with Whitman's struggles against the stultifying morality of his day fails to grasp the *positive elements* of his life *on their own terms*. We see a lot of his father, his brother, and his boss criticizing him as a "morally unfit, disgusting, dirty old man;" we see virtually no clear images to convince us of the true value of his lusty romanticism.

One of the cardinal principles of good public-relations writing is "never articulate the opposition's point of view." "Song of Myself" doth protest too much. In the process of beating the dead horse of Victorian prudery, it neglects to show us the real, novel beauty of Whitman's *own* lifestyle — the one message that could have provided contemporary relevance to its hero.

To be fair, there were some touching scenes: Whitman as nurse in the Civil War, for example (when's the last time you saw a tender, nurturing male role on *Kojak*?). And the stairway farewell to his young lover of ten years. But the depiction of that relationship was so indirect that one had to know its history beforehand to grasp what was happening. The result was like opening the closet door while turning off the lights.

Whitman's greatest glory was his sublime insistence on participating in the very storm-centers of the society of his time. Caring little for his own practical security, he glorified in living out the social upheavals of the war and the first stirrings of sexual liberation. While the program does imply that this participation is the source of his poetic inspiration, it gets short shrift compared to more negative matters.

Yet that's perhaps Whitman's greatest relevance to gay people of today, particularly activists like the forty-some panelists on "Outreach." After all, from what else do we in the movement draw out strength but the same vital need to be "at the center" of essential change? Why else do we scrape by on subsistence rations as GCN or NGTF staffers, or remain in rickety boarded-up houses on Fort Hill or walk-up tenements in Manhattan's Chelsea?

Why, except for the felt imperative to actors in the drama of change and growth that has always animated America? Why, but for the essential Whitmanesque optimism we share, that the message of sexual liberation is the message of spiritual liberation, and that this message can and will form the basis of a new culture?

That's what made "Outreach" such an achievement: like good p.r. (and good culture), it was presented entirely on *our* terms. Its greatest significance lay in what was *not* said. Of, by, and for gay people, it wasted little effort dignifying the opposition. It simply showed who we are, and where we want to go.

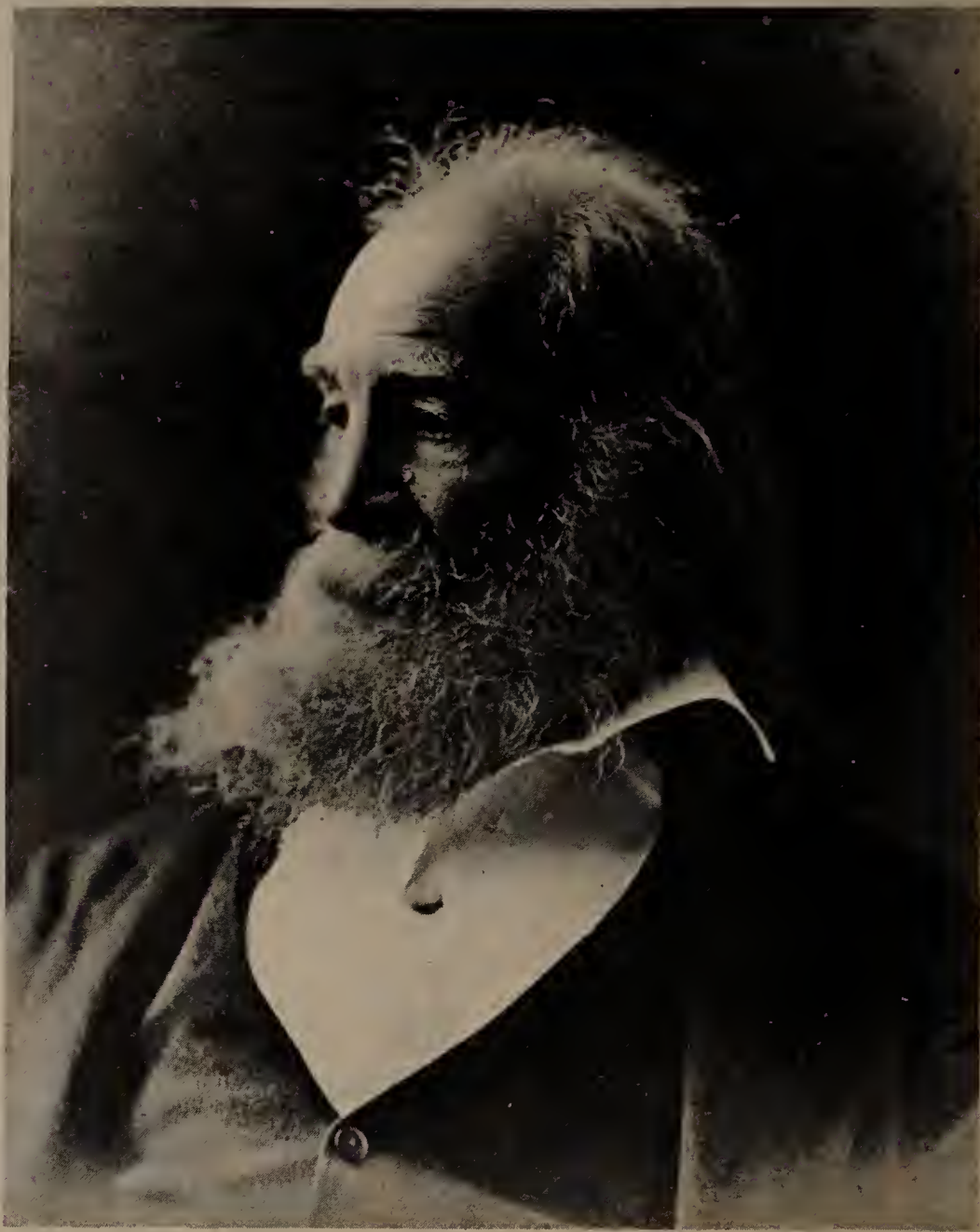
In "Song of Myself," the dominant media end up reinforcing the image of homosexuals as an anomalous minority — albeit now a vocal, plucky one. We should, of course, rejoice that even this much recognition has come our way — at least a few isolated teenagers will see more of men hugging than I did at their age.

But the gay movement itself, by contrast, has passed beyond the masochistic self-image of "struggling outsiders." "Outreach" demonstrated that we are well on the way to building our *own* culture by our own rules.

Utopian? Yes, but it is such faith that sustained Whitman, and that sustains us in continuing his struggle. No one else will give us a new, positive culture — we've got to "do it ourselves." As Walt himself said:

"When America does what was promised,
When each part is peopled by free people,
When through these States walk a hundred millions of superb persons,
When the rest part away for superb persons and contribute to them . . .
Then to me and mine our due fruition."

And we've started.



The Punishment Cure

The Punishment Cure by Stephen J. Sansweet (New York: Mason, Charter Co., 1975) (\$8.95 hard-cover)

A Review by Tom Myles

Tamp ering with human behavior is controversial, to say the least. Those kinds of therapy which direct themselves to what people *do* (not what they think; it is assumed that how a person thinks will eventually conform to what that person does) are called behavior modifiers; the most frequently used is aversion therapy. Aversion therapy utilizes electric shock, bad smells, guilt, anxiety and other undesirable states of being to rid a patient of an unacceptable behavior — such as smoking, homosexuality, fetishes or whatever. Aversion therapy is very popular, and accordingly there is plenty in print pro and con. The doctors and psychologists seem to me to be fascinated with the power they sometimes have over individuals. Patients and civil libertarians often take another point of view, claiming that an individual's right to maintain his or her own personality is violated. After a while, a reader can pretty much figure out which side of the argument the author is on by determining who the author is: patient or doctor.

The best writing on the topic, in my opinion, is being done by outsiders, disinterested parties who can investigate and present both points of view. Such a study was undertaken by Stephen J. Sansweet, author of *The Punishment Cure*. Sansweet is not a psychologist but a journalist and freelance writer. Although he is concerned with the rights of the individual being pitted against the massive force of hospitals or prisons, Sansweet also presents the other point of view. Should the

behavior of epileptics be modified or left alone? Should society lock up child molesters or compulsive thieves, exhibitionists, alcoholics and gamblers, or should society rid them of undesirable behavior and let them go? An underlying theme in the book is the role of prisons and hospitals: should they punish those whose behavior is considered unacceptable, or should they try to alter behavior into a more socially acceptable form? and if the behavior of certain individuals should be altered, who should decide what the norm is?

The book limits its focus to aversion therapy. Electric shock is most frequent. For instance the drug apomorphine is frequently used in prisons to rid inmates of undesirable character traits. When the person misbehaves, he or she is taken aside and given a shot of the drug. The person is then exercised — probably so the drug will circulate faster — and then the person will vomit for 15 minutes to an hour, at which time the person will be lectured to about his or her undesirable behavior. Whether the use of this drug is aversive conditioning or cruel and abusive punishment has become a legal matter. (In December, 1973, a 3 judge panel of the U.S. Circuit Court of Appeals for the Eighth District found the apomorphine program unconstitutional.) Courts have also had to decide whether the uses of anectine or scoline (drugs which temporarily stop respiration) were constitutional. Prisoners and mental patients usually signed consent forms, but just how freely consent was obtained is another matter.

The key to aversive conditioning is punishment. Shame has been called into play a number of times. For

A Film About You

A Review by Rose Flower

The movie is finally done, and it's dynamite. The lesbian community in Boston and Provincetown must have been holding its collective breaths for two years waiting for Micki Dickoff to finish "Monday Morning Pronouns." It was practically the first thing I heard about when I came to Boston, and, of course, I wanted to be in it too. You can see my face for a second in the bar scene. I was thrilled. And I saw all the faces of women I have met, and the faces of women I am glad were proud enough to appear on the screen in a lesbian-made film about lesbians. The faces are so important. I just kept thinking that the more gay faces that people could see, the more they would understand how many of us there are and how many different kinds of people we are.

More than 400 people showed up at the Harvard-Radcliffe film festival to see the Boston premiere. Many of the faces in the audience reappeared on the screen. Of course, everyone loves to see himself/herself. If you are gay, you will see yourself, too. The film relates to all of us, and the gay experience. While the visual part shows gays, mainly women, dancing, kissing, running in the sand, playing music, marching in the gay parades, we hear women talking about their various experiences. They talk about coming out, trying to get jobs, telling parents, loving other women, all the experiences of the gay person. "I just kept saying the word over and over to myself:

'lesbian, lesbian, les-bee-an' " you will hear as you see women kissing or dancing. They you will hear voices of people in the street: "They should all be shot . . . they're a danger to our children," while watching people marching in a gay pride parade. You will feel all the emotions connected with coming out. I almost cried during the scenes between a mother and daughter, when the woman speaking said she was afraid that she would lose her mother if she came out to her, but that she had already lost her by not being honest with her. In the next minute, I was laughing at the clever animation sequence in which "Wonder Woman" fights all obstacles to save women in distress, while Lou Crimmons sings "Wonder Woman." It's unheard of for a super-eight mm. film to be almost an hour long, but it certainly didn't seem long.

The film tries to do a lot, to cover almost the whole range of lesbian life from the realization that one is gay through to one's joyful proclaiming of it in public. But it succeeds because I think we can all find some part in it with which to identify. The audio portion, engineered by Leslie Cagan, is brilliantly done; she certainly proves that people have the most interesting things to say about themselves; they need no script other than their own life experiences. The visual I commend most for its careful record of gay culture. We may be so immersed in our subculture that we forget that our picnics, parades, buttons, placards,

slogans, dress may be a revelation to the rest of society. Of course, there is an over-representation of the young and "hippie" appearing gays, but remember that they are usually the most open to being filmed.

Lou Crimmons and Jan Field, singing their own and Andrea Gillespie's beautiful music deserve special mention. Lou, of course, has been singing lead with Lilith for over a year, and those who have missed her solo performances will be in heaven throughout the film. I am glad that the songs have been permanently recorded.

It is always difficult to make the first film, write the first book, or record the first song. Once you have a product, everyone is interested. Micki had many, many problems finishing this first movie. I wonder that she had the stamina, teaching 19 hours at a local college, staying up all night to edit the movie, making macrame jewelry to pay

for the film shot in Provincetown. Then the movie was done, but someone had sold her old cement and it fell apart in the lab, two weeks before opening night, of course. So she had to start all over again. And there were always money problems. Now that the film is done, I hope that the gay community will rally to help its serious artists, as it has in the past, and help Micki to raise the additional money needed to have a perfect print made, to make copies to send to places throughout the country that want to see the movie, and, to blow the film up to 16 mm. so that it can be shown in regular theatres to gay and straight audiences. She will be glad to show the film to local groups throughout New England, to college groups or classes, to any gathering of people interested in the gay experience. The next showing will be at Womenspaces (at the Oz, 969 Commonwealth Ave., for women only), April 11 on a Sunday. It will be shown twice during the day, once at 5:00 and once at 9:00. Come out and see yourself on film; if you are a gay person, it is about you.

e for Homosexuality

example a compulsive shoplifter was made to watch a film, made especially for her, of a woman who resembled her shoplift. Extras were hired to play fellow shoppers. They gave disgusted and disapproving looks to the woman as she stole. Similarly, transvestites are frequently "treated" by being shown slides of themselves in various stages of cross-dressing, or forced to dress and undress while being photographed, thus stressing the element of shame, because privacy is an important element of cross-dressing.

Two chapters of Sansweet's book deal with sexuality. One concerns homosexuality, and the other is about transvestism, transsexualism and fetishes. The author points out quite accurately that the use of aversion therapy and the meteoric rise of the gay liberation movement occurred simultaneously, and the two have collided head on. The author, neutral throughout the book on most matters, doubts that a "cure" for homosexuality is necessary or even desirable. Cure rates aren't that good, anyway, especially when a patient is being coerced into a program against his or her will (usually by a court). In 1957 the British Wolfenden Report, which led to the legalization of private sexual acts between consenting adults — said that doctors could not document even one case of a homosexual made exclusively and permanently heterosexual through therapy.

In December, 1973, the American Psychiatric Association eliminated homosexuality as a category of "mental disorder," preferring instead to call it "sexual orientation disturbance." This means that, in the psychiatrists' view, gay people can be as healthy or disturbed as anyone else.

Most psychiatrists responding to a survey taken in the book say they would treat a homosexual to make that person at ease with his or her true sexuality. Sansweet discusses a case of a man who was treated by aversion therapy so that his sexual object would be redirected from little boys to grown, homosexual men. However, one has to remember that there may still be psychiatrists around who would use aversion therapy to alter a person's sexuality against that person's will.

Sado-masochism and fetishes at first presented problems for aversion therapists, the book notes. When doctors first began using aversion therapy on masochists, they noticed that the "undesirable" traits were reinforced. After much head-scratching, the doctors realized that punishment turned the patients on. Doctors have tended to consider fetishes as new challenges to their imaginations: they had to come up with new uses of aversion therapy to eliminate the fetishes. Whether fetishes — such as underwear, socks, rubber raincoats, whatever — disturb anybody or anything is a matter for more consideration. It is not linked to homosexuality by any means. Fetishism is one more form of different sexual preference that has come under attack.

Sansweet discusses other matters in his book — such as smoking, over-eating, bed-wetting and perambulating — all with aversion therapy. They all demonstrate low cure rates. Sansweet's book is a good introduction to the field of aversion therapy. It combines a good working knowledge of the methods and uses of the therapy with an astute social viewpoint. It answers questions that need to be answered and asks questions that need to be asked.



Beach scenes from Micki Dickoff's new movie "Monday Morning Pronouns"



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Twelve Carver — 17 years for and by gays



Photos by Don Hanover, III

By David Brill

A step or two or more forward on the gay political front does not necessarily equal a step forward socially. Gay bars have become more impersonal, more gaudy, less friendly, and much easier than ever to avoid in recent years.

In Boston, there is at least one exception. Nestled in an inconspicuous semi-alley behind the Trailways bus terminal in Park Square lies — oh, I don't know what to call it — an address, a building, a bar, two bars, a complex, or what — Twelve Carver, one of the oldest (it will be 17 years old this year) gay establishments in Boston. It is really two places: "Twelve" itself is downstairs, while Herbie's Ramrod Room occupies the upper story.

In years past, "Twelve," like most gay bars of the era, mandated shirts, jackets, and ties for its patrons. Unsurprisingly, *Queen's Quarterly* maga-

zine designated the place a refuge for the "Medicare set" seven years ago.

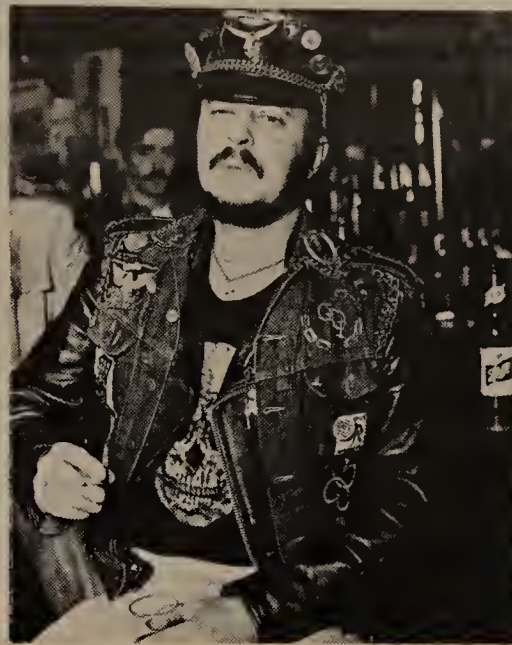
Since I won't be quite eligible for Medicare for at least another four decades, the *QQ* description doesn't seem to hold water. Furthermore, I, like most people who frequent "Twelve" with any degree of regularity, do not wear a jacket and tie on an average night out.

"Twelve" is one of the few bars in Boston where the friendliness is more impressive than the lights. The drinks, like the people, are real. Adds Roland LaChance, owner of Twelve Carver: "And we're the only gay place in Boston operated, owned, and run by gay people. I don't think we've ever even employed any straight people." (Roland, incidentally, is a former school teacher from West Warwick, R.I.)

Downstairs was, until April 5 of last

year, a piano bar, home to Boston's reknown Ellie Boswell (of Randolph Country Club, LaGondola, and Mills Falls restaurant fame). Then "Twelve" was hit with an \$80,000 fire that LaChance insists, to this day, was caused by "drunks in the back alley" who smoked cigarettes on stolen mattresses. There now is no piano (alas and alack), but Twelve is still the only bar in town whose jukebox carries Shirley Bassey's "This Is My Life." The piano has been replaced by a pool table worth watching. Age-wise, Twelve is the most integrated spot in Boston; something for everyone.

The pool table is sort of a spill-over from Upstairs, the suspiciously-named Ramrod Room, which operates almost as a separate bar, with its own advertising, different matches, and — hopes



Herbie (who will be celebrating his fifth anniversary as part of the Twelve Carver management this year — a wholly different clientele. Formerly called The Lion's Den (not to be confused with the late Cowardly Lion that once existed on Boylston Place around the corner), Herbie's is more of a Western bar (Eastern style) than a Leather bar. It is not necessary to wear

thirty pounds of rawhide or a chain link fence to gain entry, unlike some bars with similar images in New York or Philadelphia. Denim is in better order.

Herbie himself is somewhat of an anomalous character. His bar's adver-



tising posters — a confronting cowboy with whip but *sans* horse — would tend to prepare you for a similar type. Reality is just not that way. Drop in on some later Sunday afternoon for one of the Ramrod Room brunches (which are usually good and big enough to embarrass a Jewish wedding and always free) and find out.

Fewer and fewer bars these days recognize the need for a friendly, not just profitable, gay establishment that respects its customers. Fewer still are acknowledging the basic fact that men, like women, are entitled to places that they can call their own. And the concept of a "neighborhood bar" has become all but extinct in some localities. That's why it's reassuring to know that Twelve Carver is still around . . . not with any mile-long dance floor (no dancing at all, as a matter of fact) or preening-peacock-like patrons, but an inimitable atmosphere Boston still needs.

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John Poirier, Brave In A New World

An Interview by Tom Myles

Since he was shot January 24 during a robbery at his South End apartment, John Poirier has been recovering at a Boston area hospital. John is now paraplegic and therefore confined to a wheelchair. He expects to be in the hospital another two months.

As I entered his ward he greeted me with a big smile. He is 23 or 24, thin and handsome. He wheeled himself to the cafeteria while we talked.

John became known to the public through an interview printed in *The Boston Globe* on January 29, page 3, in which he openly admitted he was gay. Since that article was published John has received much mail from well-wishers, many of whom he does not personally know. Before he changed hospitals many well-meaning but heretofore unknown visitors turned up also. I asked him why he told the *Globe* he was gay.

"I told the interviewer that because being gay is part of my lifestyle. I am openly gay with my parents and friends. It took me about five years to come out, but I would say that for the last two I have been open about myself to fellow students as well as fellow employees.

"Being gay is helping me to adjust to the fact that I'll spend the rest of my life in a wheelchair. If I have the courage to be gay, I have the courage to be paraplegic." John then explained that when one admits to one's self that one is gay, that person makes a big mental adjustment. One gets used to being different from most people, even to the point of being proud. Therefore as a gay man John does not have to go through the psychological adjustment a straight man would have to go through: he already knows what it is like to be different, to be in a minority.

John even told fellow patients that he was gay. He at first did not understand why other paraplegic men felt unusually threatened by him. He gave the matter a lot of thought during his first few weeks in the hospital. "When a man suddenly loses control of the lower half of his body, his image of himself changes — if his masculine self-image was dependent on his potency — as it is for many straight men. The adverse reaction I received from other paraplegic men was a measure of their own fears. They have to find a new definition of masculinity which is not associated with strength or sexual aggressiveness. As for me, I got over all those hangups a long time ago, when I came out. Fortunately I don't have all that to go through now."

Nevertheless John has a lot of problems facing him. His pleasant demeanor and cheerfulness to me, a stranger, seemed at odds with some of the things he now has to cope with.

At the time he was shot he was living on Pembroke St. in Boston's South End, where he lived since Sept. 1. He liked the area's architectural beauty and the diversity of population. "There's people with money, people without money, whites, blacks, other ethnic groups as well as many gays there. It is the only part of the city where so many different kinds of people all live together." However he has since had to vacate his apartment after his shooting. Right now he has no

income and is not sure where he will be living when he gets out.

John explained, "There just aren't many apartments in the Boston area suitable for handicapped people. Paraplegics can't take the bus or train, so a car is the only way for us to get

Jamaica Plain. We talked about pharmacies and drugs. "I worked in drug stores since I was 15," John says. However, he became disillusioned when he became a registered pharmacist. "Ninety-five percent of all prescriptions are already made when

say his opinions on gun control were the same before he was shot. "The state feels it has a right to protect a person from any drugs which may be harmful. Society will protect you from just about everything from Phisohep soap to Darvon. Nevertheless guns can be bought very easily. It is very unfair that the law will keep a person from harming himself from drugs but will not prevent another person from shooting him.

"The pro-gun people say, 'if guns are outlawed, only outlaws will have guns.' To carry the same logic further, it would make as much sense to say, 'why should drugs be on prescription? People will get all the uppers, downers or whatever they want anyway'."

Nevertheless he is not bitter about being shot. "I have no resentment toward the person who shot me. I do not know this person, but he is not at fault. It's the system that won't pay people a decent wage that forces people to steal." John's forgiveness is all the more extraordinary when one considers the remark made by the robber as quoted in the *Boston Globe*, "rich little faggot, I want your money." John himself brought up the topic of the robbery. I was afraid it may be too sensitive to discuss, but — as with everything else — he has taken it in stride. Talking about it does not bother him.

The most immediate problem facing John is a financial one. John's Blue Cross policy will only pay 80 percent of his medical bills. He must come up the money for the rest. The only hint of bitterness he displayed came when we were discussing money. "I feel cheated by the system," John said. I asked him to explain.

"I've worked since I was fifteen. I worked my way through college. In fact I still have loans to pay off for college. When I graduated I got a job right away. Last year the State and Federal Government took more than 15 percent of my pay. I paid \$1500.00 Federal tax and \$600.00 State tax. I feel I have contributed to the government. But now that I am disabled, the government will do very little to assist me. The Federal government has no programs for scholarships for handicapped people. The Commonwealth of Massachusetts Board of Higher Education only provides assistance to undergraduates, regardless of special cases like mine. There are no Federal loans to help handicapped people get back on their feet, allowing them to obtain the necessary living quarters and cars they need. Social Security figures eligibility on the numbers of quarters worked since age 21, even though one pays F.I.C.A. tax as soon as one is 16 and has a job.

"Taxes are not low in Massachusetts. We have a high state tax. Sales tax is 5%. Restaurant tax is 8%, and I've always been a great one for eating out. I've paid plenty of tax. Now that I need some tax money to help me, I am forgotten about."

John's friends have not forgotten him in his time of need. One friend has reportedly been giving dinners at his home and charging the guests \$15, all of which goes to John. Elaine Noble's office is planning a benefit for John. At this writing plans for the benefit were still being worked out by Noble's office. Times and events will be announced through GCN as soon as plans are finalized.



around. Such an apartment would have to have accessible parking, in itself a considerable problem in the Boston area. Most apartments have steps, no elevators, which makes it impossible for paraplegics to come and go at will. There's a place in Cambridge that would be perfect for me, but the rent starts at \$350 a month for a 1 bedroom apartment. Right now I would have to have a place that is subsidized, because I don't have a job. All the suitable places have long waiting lists.

"When I get out of the hospital in another six or seven weeks I'll have to move back to Maine with my family, at least temporarily. I am not looking forward to spending a summer up there, away from Boston and my friends. The part of Maine I'm from has absolutely nothing to offer a gay person. I'll just catch up on my reading this summer."

John graduated from Massachusetts College of Pharmacy last June. At the time he was shot he was working the pharmacy of the Veterans Hospital in

they reach the drug store. Being a pharmacist is reading indecipherable writing, counting pills and typing labels. The emphasis was on how fast I could fill prescriptions. I had no control over prices. I did not enjoy arguing with people the price of drugs. The big drug companies don't have to listen to people complain about the prices. I felt I was a scapegoat for the big companies when I worked in commercial pharmacies." John hopes to eventually go back to school and get a Masters in Pharmacology. He would like to develop and co-ordinate a drug information system. Presently there is no such system in this part of the country.

John's expertise as a professional pharmacist colors his thinking on other matters. He was very interested in gun control, and he has some firm opinions on this controversial topic. His friends

Pass Judgment, Go To Woolf

By Don Shewey

To revive a play generally means to give rebirth to a forgotten classic or a nostalgic setpiece from better days. *Who's Afraid of Virginia Woolf?* hardly needs revival — the movie seems to show up on late-night TV every couple of months, keeping George and Martha quite alive, thank you. However, the reason that the "Bicentennial Revival" of Edward Albee's play (housed at the Colonial through March 27) makes so much sense is that it is not merely a revival, a reminder, a renewal, but a redefinition of one of the greatest American plays of the century. This production, directed by the author and starring Colleen Dewhurst and Ben Gazzara, is so good it makes you forget the formidable Taylor/Burton standard interpretation or any other you might have seen.

Not just reborn, but redefined — which is strange, because Albee hasn't revised the play extensively. If anything, except that the swearing is more pungent, Albee has stuck to the 1962 script more closely than any previous director, right down to the last meticulous stage direction — which is a credit not to the playwright's egotism but to the exquisitely well-written play.

In the hands of the author, the direction of the play makes it clear that *Virginia Woolf?* is a crueler, more bitter drama than I'd ever suspected. More clear than ever is the fact that the play is not so much about marriage (or, as everyone except the author seems to think, about homosexuality) but more specifically about savage, self-indulgent game-playing: that Nick and Honey are no more than an excuse to play, that George and Martha are damn good players. What Nick and Honey, as well as the audience, believe are surprises (George's threats on Martha's life, both hosts' biographical confessions) are, in fact, cruelly calculated, well-rehearsed parts of the game. Even more disturbing is the staging of the final scene — George and Martha are not left clutching each other like children in mutual consolation, but desperate and distant, facing the vast gulf between them which may never be closed.

The play could not possibly attain its power and classic stature without the devastating performances of Dewhurst and Gazzara. The combination even on paper sounds too good to be true, and onstage it's electrifying. Dewhurst has devoured Martha whole and excretes her through every pore. She has wisely

chosen to ignore the inconsistencies in her character; she plays every passing emotion fully and truly, one minute a smart cookie, next minute an irredeemable bitch. When she's speaking, no one notices how awkwardly or predictably the other actors are posed — all eyes are on her.

Working relentlessly one-on-one with Dewhurst, Gazzara plays George as I have never seen him — stronger, more determined, less pitiful. While Martha plays the games with energetic abandon, George plays with steady intensity, giving up small battles for the big nasty victories. Gazzara particularly has to deal with Albee's store of agnoizing dramatic mannerisms (endless pauses, repetitions, etc.) and overcomes them with impeccable, often hilarious timing. He makes each pause resonate, each repetition manipulate.

Richard Kelton plays Nick as a suitably naive stud, while Maurdeen Anderman never quite convinces as peanut-brained Honey. The younger couples often seem like cardboard people, but purposely so — when the games are over, George disposes of them abruptly, and so does the audience.

Only a slight scattering of flaws stick out: I wish the stage violence were more believable, that we could see the toy gun longer before George pops it at Martha. But the awesome acting in this *Virginia Woolf?* makes the whole excruciating ordeal an evening you won't want to miss.

Speaking of ordeals, the Cambridge Ensemble is presently running the American premiere of Barry Collins' *Judgment*. Waste of time. Staged as a court trial, *Judgment* gives an airless account (based on a true event) of seven WWII Russian officers imprisoned by the Nazis in the basement of a Polish monastery and abandoned for 60 days. In order that at least one man survive, the seven democratically draw lots to be killed and cannibalized in order to sustain the others. Only two men are finally rescued: Major Rubin (Tim McDonough), so severely affected by the experience that he can't (or won't) speak, and Captain Vukhov (Frank Licato), who speaks incessantly, defending himself and his compatriot with a long and detailed report on their actions.

I found *Judgment* curiously unafecting. At first, the idea of cannibalism as a means of survival seemed intellectually acceptable to me. Then I began to feel more nauseous as the dietary details gushed out. Finally . . .



Frank Licato and Tim McDonough, the survivors, in Cambridge Ensemble's *Judgment*, by Barry Collins.

I began to feel that the Cambridge Ensemble was pulling my leg by carrying this cannibal thing to extremes. For a victim of such a ghastly experience, Vukhov was being remarkably matter-of-fact and cerebral in his presentation: "I am a cannibal. Come, gentlemen, the dictionary defines me so. At least I suffer no crisis of identity." In describing one of the cannibalized men as particularly tasty, he added, "Yes, gentlemen, even his penis was superb!" But the last straw was his first remark upon being rescued by his regiment: "Aha, you must have advanced to the north through the Briar Forest."

If you want to take *Judgment* seriously, it becomes clear during the proceedings that Vukhov is as deranged as his debilitated partner, his compulsion to talk as much a psychological disfigurement as the other's smirking silence. On the other hand, if you want to look for its mischievous deadpan

humor, it's just as easy to see the play as a perfect cross between two other modern-day horror stories — *Equus* and *Jaws*. Not only does Vukhov maim five men, but he kills them and eats them.

The best that can be said for the actors is that McDonough keeps busy and Licato knows his lines. I've always felt that Frank Licato is one of those actors I would be content to see reading from the telephone directory. In *Judgment* he comes awfully close — only it's not the phone book, it's more like the obituaries.

One of the best things about the Cambridge Ensemble, though, is their devotion to exploring the possibilities of theatre, for which they deserve every award in the book, even if *Judgment* is the least compelling possibility they've conceived in recent memory. You still have a chance to see their excellent adaptation of *Gulliver's Travels*, running Saturday nights through April 17.

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The View from the Closet

By A. Nolder Gay

BEYOND CENSORSHIP

I am often struck by what the 19th and early 20th century black experience has to say to contemporary gays. I was reminded of this once more in reading Stephen R. Fox's *The Guardian of Boston*, a biography of William Monroe Trotter. Monroe Trotter (for whom a Boston school was named in 1969) was an acerbic black radical journalist whose struggles to put out a community newspaper, *The Guardian*, are reminiscent of the early days at GCN.

In one section of his book, Fox tells of the attempt of Boston's blacks under Trotter's leadership in 1915 to get "Birth of a Nation" banned in Boston. This film (whose leading lady, Lillian Gish, is still alive in 1976) is unquestionably what a dissenting critic called it at the time: "history upside down, a complete inversion of historical truth." It is an adaptation of a viciously racist novel, written and produced in calculated fashion to arouse anti-negro sentiment in the North, and was felt to be manifestly injurious to the black community. So Boston blacks and sympathetic whites organized against it, demanded and got hearings, held a protest meeting in Faneuil Hall, marched on the State House over 2000 strong, set off stink bombs in the Tremont Theater, engaged in interracial fist fights, and generally did their variously militant things.

The first pressure was put on Mayor James M. Curley, whom Trotter threatened with the loss of the black vote (if Trotter, who habitually alienated his supporters, could have delivered even his own brother-in-law's vote it would have been surprising!). Curley, after denying he could do anything, forced the theater to make a few cuts; they did and the film opened on schedule. Then the Governor, David I. Walsh (a closeted gay brother, by the way, whose statue fittingly enough now adorns — one hesitates to say "graces" — the Esplanade!) was approached in force. In part to avert a second demonstration he agreed to prosecute the theater under the existing censorship law. That didn't work, however, since the municipal judge hearing the case ordered only one small cut.

So in response to the blacks' further demands Walsh supported and the legislature passed a new and broader censorship law, which set up a special board of censors for Boston made up

of the Mayor, the Police Commissioner, and the Chief Justice of the Municipal Court. These were empowered to revoke a theater's license for any reason "satisfactory to them," in contrast to the limited number of reasons specified in the old law. In spite of a 6000-signature petition in favor of censorship in this case, however, the new Board found the film "not objectionable." It played for 360 performances in spite of further protests and demonstrations, and no doubt to a considerable degree because of further protests and demonstrations!

In 1930 the Shubert Theater management decided to bring *Birth of a Nation* back to Boston. By this time Trotter had developed a little political savvy (not much) and enlisted the Knights of Columbus on his side on the grounds the film was pro Ku Klux Klan, which was then crusading against Catholicism in the North. In the face of this kind of clout, the censors suspended the Shubert's license, and the film was not shown.

The complex history of civil rights and radical movements in America has some ironic overtones for us as we are periodically assailed with appeals to help block this or censor that or zap the other media presentation which one or another of us thinks (often with justice) is injurious to gays or others. It may well be, but it is the next steps which count. The vague and sweeping new 1915 censorship law, designed to correct an injury many "enlightened" people found intolerable, subjected the definition of what was tolerable to the limits of taste and intellect of the mayor, the police chief and the watchdogs of the Archdiocese of Boston. It is difficult for me to see any advance for human freedom when theatrical expression is put into receivership with the Boston district attorney; "banned in Boston" is more than just a stand-up comedian's joke.

In the "age of liberation," however, we find that once again respected cultural figures and members of a defined minority are attempting to enlist the power of the state on behalf of film censorship. The film "Snuff" is by all accounts a tasteless media hoax created for the purpose of making money and publicity for its creator, who evidently rubs his greasy palms gleefully every time another group of Pavlovian reflex types show up for a demonstration. The New York District Attorney has been asked to

suspend the First Amendment, in effect, by ordering the film closed down on the grounds that some forms of speech or expression are outside the protection of the Constitution; "there is a recognized limit to free speech," declares one New York organizer. I know that pondering the entrails of the past is supposed to be "irrelevant" these days, but haven't we heard that argument before — from the lips of others very different in political persuasion from Eric Bentley, David Dellinger, Martin Duberman, Andrea Dworkin, Karla Jay, Susan Sontag and other signers of the petition to the New York District Attorney's office?

I find myself in full accord with Boston's Gay Media Action and in unlikely tandem with Rep. Bella Abzug on this issue. Ellen Davis and her cohorts have kept their heads when everybody in similar positions in other cities appears to be going berserk, and have designed a "non-protest protest" in Boston which not only respects the vital distinction between forthright dissent and censorship but also appears to be working; at last report the Gary Theater was pulling in 15-20 people per showing. (Probably the film has gotten more publicity in GCN than anywhere else!) And Bella, for whom my respect increases yearly, has pointed out the joker in the deck of wild cards now being played out in New York: "I would not go along with official censorship," she says, "because I think once it is established, we in the women's movement or any other movement of dissent will find ourselves victimized." Right on!

GCN describes the signers of the petition to District Attorney Morgenthau as "a list of 'Who's Who' in the women's and gay communities in New York." I can't speak for the women's community, but I was very much distressed to see the signatures of well known gay people on that list. For this "behold the cause, behold the (obvious) (probable) (possible) (well, why not) effect" argument, for those who need it spelled out, is exactly the argument used to censor out positive gay material in sex education courses in the schools or in books and other media for children and young adults,

for just one example. Of course, if the kids are permitted to read anything which implies that homosexuality is an acceptable life-style, the stimulus of that forbidden fruit (sorry, no pun intended) will turn them into instant flaming fags and dykes. And to allow gay teachers in the schools or clergy in the pulpits or social workers in the bureaucracy, who might be openly gay or even speak a positive word or show a balanced film or suggest another point of view — why look at the way Rome went! (Wheee!)

Is "Snuff" a gay issue? No, but censorship is, and half-baked psychological theories are, and twisting the Bill of Rights in the winds of immediate passions is, and increasing the powers of District Attorneys is. And gay people are asking a District Attorney to invoke the general powers of his office (in the absence of any specific law) to sidestep the First Amendment in the interest of a flimsy behavioural hypothesis? Gay certifiable intellectuals? Gay certifiable New York intellectuals? (Not to mention radical chic!) Say it isn't so, Joe! With friends like these, what movement needs agents provocateurs? (No, I'm not threatened by their being out of their closets, I'm threatened by their being out of their minds!)

The "ultimate weapon" against the unjust stereotypes of "Birth of a Nation" was not the Massachusetts censorship law of 1915 but rather the "Harlem Renaissance" of the 1920s and what it set in motion in history, literature, and the arts. Gays working explicitly within the framework of gay liberation are everywhere producing contributions in these areas and encouraging other artists to work with gay themes in a positive way.

The cumulative results are encouraging rather than impressive, but all beginnings are small and nurture takes time. Will the last quarter century see a "gay renaissance," an identity-asserting and identity-forming creative-movement comparable in range and depth to that of the 1920s in Harlem? Look me up about the year 2000 in the Sunny Faggots Rest Home (just beyond the Sunny Dykes Athletic Field) and I'll tell you how it all "came out."

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Maggie Mixes Cabaret and Caricature

By Don Shewey

In the rich and various nightlife that the Boston area so fervently nurtures, cabaret has traditionally been the most neglected form. The only full-time self-proclaimed cabaret in town, downstairs at the Charles Playhouse, most often offers a hastily adapted array of nightclub theatre (from *Jacques Brel* to *Haunted Host*) rather than the *sui generis* variety that sustains dozens of similar clubs in New York. The rare exception, such as *Maggie* currently on show, demonstrates rather well just what this city can gain by supporting cabaret.

Maggie Soboil, the namesake and star of *Maggie*, brings to an Elaine May/Lily Tomlin brand of comedy, which relies on a good deal of mimicry and parody, her own unique perspective as blonde Jewish singer/satirist from South Africa. Both her songs and her sketches combine engaging entertainment with astute political satire.

The songs Soboil performs, backed by a three-piece Latin jazz band, form an improbably effective pastiche of emotions; she expresses a struggling feminist's anguished ambivalence toward men in "Going Home is Such a Ride," some laugh-provoking wit in "Svelte," and powerful political sentiments in "Soweta's Song."

Since Maggie sings only passingly well, the musical numbers serve mostly to break up the show and throw out some well-aimed political jibes. But what really distinguishes her is her clever and ironic talent for satirical comedy. She manages to evoke equal and opposite viewpoints within nearly



Maggie Soboil, South African satirist singer, in performance at The Charles Playhouse Cabaret.

every sketch, without indulging in cheap shots or sentimentality. For instance, a scene in which a lonely woman is harassed by an obscene phone caller starts out funny and becomes awkwardly pathetic as she begins to create her own fantasy (of inviting a man to her apartment and cooking a romantic meal for him) in tandem with the breather's kinky fantasy.

A daffy parade of neatly-captured characters is disposed of — a phony African clairvoyant named Mme. Crystal who goes into a "trench" to tell

the future; a witty, irreverent portrait of Luscious Lottie, a lesbian health spa director with a penchant for short-haired women; a shrewish Mrs. God poring over a copy of *Variety*; an aristocratic white South African matron, Mrs. Hadden, who is too busy playing bridge to help her daughter who has been arrested for demonstrating; and on and on. Throughout a whole spectrum of accents and characters, Maggie skillfully handles material which, in the hands of a less sensitive performer, would be offensive.

If Maggie the performer is flamboy-

antly flexible, her backstage persona is downright schizy. Sometimes her uncontrollable enthusiasm comes across as silliness; confiding that most of her friends were men, she gushed self-consciously, "I love it! I enjoy being a woman!" Other times she exhibits a sharp perception, expressing an artist's sense of moral outrage. Underneath her ability to joke scornfully about the racist state she grew up in lies a horrified, fearful understanding of South African politics.

The women's movement has had no impact in South Africa, she says, because "the women there are not frustrated—they're pampered by their husbands, by their servants. That's the white women, of course. The black woman is just struggling for survival, and in that she is side-by-side with the man." Gay political activism is also nonexistent, although she points out that the gay scene is flourishing and relatively free of harassment. "Honest to God, Capetown must have the largest gay population of any city in the world," says Maggie. "It's marvelous!"

Even though she first got out of South Africa by knocking out audiences in Australia and eventually getting her own TV series in England, she still seems awestruck by her success in America, where she hopes to make her home. Shes always welcome in Boston as far as I'm concerned—her show is unlike anything else I've seen in Boston. *Maggie* is on a limited engagement at the Charles Playhouse Cabaret, so see it while you can.

MONDAYS

- 10:00 am—Gay News, WCAS, 740 AM.
- MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.
- 12 noon — N.U. GSO meets for lunch, rm. 349, Eli Center, Huntington Ave.
- 12—Prayer and Rap at RI College, Student Union, Rm. 312.
- 5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge.
- 6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
- 7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
- 7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075
- 10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075
- Mondays 6:30pm — GRAC swimming, Cambridge High & Latin. For info call 289-7678
- 7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma., 756-0730
- 7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
- 7:30-9:30 pm—Drop-In Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
- 7:30 pm—UMass Amherst, Bisexual Women's Rap Group, Campus Center

- 7:30-9:30 pm—TGC Drop-In Center for Women, room L-23 Curtis Hall, Tufts
- 7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
- 8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH
- 8 pm—Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.
- 8:00 pm—Lesbian rap and action group, Cambridge Women's Center basement, (617) 354-8807.
- 8 pm—GPC business meeting, Columbia U, Furnald Basement, Broadway at 115th St.
- 8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)
- 8 pm—GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.
- 8:30 pm—Alcoholics Together, 290 Westminster St., Prov. RI (401) 274-4737.
- 8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.
- 8:30 pm—Alcoholics Together, 63 Chapin Ave., Providence
- 9 pm—Gay discussion group, Columbia U, Furnald Basement, Broadway at 115th St.

TUESDAYS

- 6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
- 7 pm — GRAC basketball, YMCU, 48 Boylston St., Boston
- 7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.
- 7:30 pm—DOB Women's Rap, 419 Boylston St., Rm 323.

- 8 pm—Rap Group for gay men, 36 Bromfield St., Boston.
- 8 pm—Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield
- 8:00 pm—Gay Way Radio, WBUR, 90.9 FM.
- 8 pm—Rap Group for gay men, CSMH, 70 Charles St., Boston
- 8-9:30 pm—TGC Drop-In Center for Men, room L-23 Curtis Hall, Tufts
- 8:30 pm—Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945
- 9:30 pm—Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts
- 9:30 pm—TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

everyweek

WEDNESDAYS

- 11 am—Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.
- 12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.
- 12-8 pm—Provincetown Drop-in Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.
- 6:30-8 pm—Gay Health Night at Fenway Community Health Center, 267-7573.
- 6-10 — Gay Men's Center hours, 36 Bromfield St., Boston, 338-7967
- 6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
- 7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.
- 7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693
- 7:00 pm—Liberation Rap Group (617) 756-0730.
- 7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
- 7 pm—MCC religious dialogue at 63 Chapin St., Providence
- 7:30-8:30 pm — Haverhill rap/discussion group, contact MCC-MV, Box 750, Haverhill, Ma 01830; call 374-6905
- 7:30 — MCC Merrimack Valley rap/discussion group, Box 750, Haverhill 01830, 374-6905
- 7-9 pm—Gay Switchboard, Vermont U, 802-656-4173

- 8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston
- 8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
- 9-12—Gay Social, Columbia U, Furnald Basement, Broadway at 115th St.
- 10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

- 12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2 Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.
- 3:30 pm—UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common.
- 6:30pm — GRAC swimming (See Mondays).
- 6:30pm — GRAC swimming, Cambridge High & Latin. For info call 289-7678
- 7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730
- 7 pm—MCC open rap, 63 Chapin St., Providence
- 7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.
- 7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
- 7 pm—Yale Lesbian Caucus, Bingham Hall, Rm B-8, 436-8945
- 7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
- 7:00 pm—Gay Support and Action Group, Bangor, Maine.
- Thursdays 7:30pm — GRAC modern dance. For info call 289-7678
- 8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
- 8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
- 8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
- 8:00 pm—KALOS, Hartford, CT, 568-2656.
- 8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.

- 8 pm—HUM meets, Box 262, Fitchburg, MA 01420
- 8:15 pm—Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston
- 8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center
- 8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945
- 8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.
- 9 pm—Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.
- 9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
- FRIDAYS
- 6-12 — Gay Men's Center hours, 36 Bromfield St., Boston, 338-7967
- 6:30 pm—Bowling Cranston Bowl, Lanes 33-34
- 7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.

- 7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.
- 8-11 pm—"Open house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence
- 8:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.
- 8:00 pm—Health Clinic, Burbank Hospital, Fitchburg, MA.
- 8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.
- 9 pm—Coffee House, 64 Chandler St., Worcester.
- 9 pm—B'nai Haskalah, Gay Jewish services, doors open 8:30, 131 Cambridge St., Boston, 265-6409.

SATURDAYS

- 1:00pm — GRAC soccer, Hatch Shell, Esplanade, Boston. For info call 289-7678
- 3:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.
- 8:00 pm—East Conn. Gay Alliance, 889-7530.
- 8-11 pm—"Open house at the parsonage," MCC, 63 Chapin Ave., Providence.
- 8:00 pm—MCC/Hartford Drop-In Center, 11 Amity St.
- 10 pm-3 am—Worcester Hotline, 791-6562

SUNDAYS

- 10:30 am—"Closet Space," WCAS 740 AM
- 1:00pm — GRAC volleyball, Hatch Shell, Esplanade, Boston. For info call 289-7678
- 2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
- 4-6 pm—Gay Women's Group of Providence Rad. (401) 831-5184.
- 5 pm — MCC Boston Bible study group, 131 Cambridge St., 523-7664
- 5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
- 6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.
- 7 pm—Games Night, GCN, 22 Bromfield St.
- 7 pm—MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)
- 7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.
- 7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
- 7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
- 4 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
- 7 pm — MCC Boston worship service, 131 Cambridge St., 523-7664
- 7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)
- 8-11 pm — GRAC games at GCN, 22 Bromfield St., Boston
- 7:30 pm—MCC Hartford, 11 Amity St., Hartford, CT.
- 8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.

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INIO S and M?
GWM, student, 21, slim, fairly attractive, seeks GM under 25 who likes S&M (wrestling for example) and enjoys giving and getting both pain and affection. Conn. area preferred, but not necessary. Write GCN Box 541.

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GCN WANTS YOUR STORY
Write Lyn, your personal story about Coming Out, your relationships, your family's reaction to your gayness, your favorite gay experience, your worst experience. We need you in GCN! Send to Lyn at GCN, 22 Bromfield St., Boston, Ma. 02108.

Am looking for a GWF, petite and somewhat feminine who has patience, likes music, dining, good times and lots of affection! No drug users, please. Write GCN Box 554.

WM 24, 5'9", 140, str app, avg looks, not out long, seeks very masc rugged self assured male, any scene, any age but prefer 30-45. Write GCN Box 532.

FRI. NIGHT BLUE?
Why be bored, hassled or stood up? Come to GCN office at 6 pm and experience good folks and pleasant conversation, while folding and mailing GCN.

Publications

FOCUS
A journal for lesbians, put out by Boston DOB. New, exciting format. 60c sample copy, \$6.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

PEACEWORK
Nonviolent social change news reported in lively monthly New England newsletter. Subscription \$3, sample copy free. Peacework, 48 Inman St., Cambridge, MA 02139.

Transvestite Newsletter. Free sample. Has articles, photos, personals and unusual offers. Write Empathy, Box 12466, Seattle, Wash. 98111.

News from the North! Subscribe to the Maine Gay Task Force Newsletter, a monthly journal of gay and feminist news and opinion from the Pine Tree State, \$4/yr. Sent in sealed, unmarked envelopes. Make checks payable to MGTN Newsletter, Box 4542, Portland, Maine 04112.

WIN MAGAZINE
Peace and freedom through non-violent action. Subscription \$7/yr. WIN, Box 547, Rifton, N.Y. 12471.

THE COMPLETE GAY GUIDE
Hot off the presses, the all new Gay Person's Guide to New England. 128 pages, hundreds of listings: outdoor cruising, bars, baths, beaches, services, groups. Expanded coverage for gay women, city maps, articles on gay history/herstory, telling parents, S&M, baths and more. \$3.75 at our office (10-6, wkdays); \$4.00 by mail: GPG, Dept. G-2, 22 Bromfield St., Boston 02108.

AMSTERDAM GAYZETTE, Europe's favorite Gay newspaper! Printed in English and published monthly. Enjoy world famous "Outrageous" Classified Ads from GAYZETTE readers in Europe and USA, plus lots of male nudes! Send \$1.00 for sample copy. Amsterdam Gayzetter, P.O. Box 893, Amsterdam 1000, Holland.

CALIFORNIA SCENE. 7th year. Sample copy \$1.25. Ten copies \$10. Articles of general interest and news of all California plus photos, theatre, movie reviews and book reviews. Box 26032, Los Angeles 90026.

MAJORITY REPORT
Feminist News for Women, published every other week. Subscrip. \$5.00/yr., 74 Grove St., NYC, NY 10014.

Any person interested in doing **VOLUNTEER WORK**? For any number of hours, within the **GAY COMMUNITY**, please write Box 1976, GCN, 22 Bromfield St., Boston, MA 02108. Discretion is assured!

GAY SCENE
The monthly picture entertainment newspaper. Features Gay Movement news, articles, reviews, personals, nude center fold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. Mailed in plain brown envelope. REGIMENT, c/o Gallery Three Ent., Box 247, Grand Central Sta., NYC 10017.

LAVENDER SOUTH
Discover the realities of the Southern gay experience, read The Barb, the news monthly for Southern gays. Regional and national news, lifestyle commentary, entertainment columns. Subscription per year \$5/3rd class: \$8/1st class. Sample 50c. (All copies mailed in anonymous envelope.) Classifieds 10c/wd, Mastercharge, Euro Card and Access accepted. The South's largest gay publication: The Barb, P.O.B. 7922-B, Atlanta, Ga. 30309.

The Peoples College of Law of The National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process. Gay people, especially lesbians and third world gays are definitely welcome. Entrance requirements are 2 yrs. of college leading toward a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change. For more information write Gay Caucus, c/o PCL/NLG, 2222 West 7th St., L.A., CA 90057 or call (213) 388 P 71.

LESBIAN CONNECTION
A free nationwide forum of news and ideas by, for, and about lesbians (donations are always welcome). For a subscription simply send your name, address, and zip code to: Ambitious Amazons, P.O. Box 811, East Lansing, Mich. 48823.

Resorts

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THERE ARE EIGHTEEN FAGGOTS living on Fort Hill. We're building our gay identity in ways never tried before. We live in communal houses and our movement is growing. Come, join us. Call Greg or Mark 445-6676, or 442-6029.

L/F couple needs L/F or Bi woman to share sunny mdn apt near Central and Harv Sqs. Rent and utils \$113. No smokers, pets, heavy drug or alcohol users pls. 617-492-7680.

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WM prof musc sks rmt share large comf south end apt near BCA own rm lots of music (start with jazz), animals, plants, share fun with food, books, friends, etc. Prof per. or stu OK. \$125 + util. Avail April 1st. Call Jim 426-3447.

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BOSTON AREA
Access (Cambridge Hotline) 661-3900
Adolescent male rap session, 4-6 pm 227-8587
B'nai Haskalah (Gay Jewish group) 265-6409
Black Gay Men's Caucus, GCN, Box 9600
Boston Lavender Theatre:
Women's group 492-5220
Men's group 440-5220
Cambridge North/Brattle Gays (write c/o Gay Legislation) 661-9362
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Cambridgeport Gays, c/o GCN Box 6500
Civil Liberties Union of Mass. 227-9469
Closet Space (WCAS), 740m AM) 492-6450
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
Fort Hill Faggots for Freedom 440-8551 or 442-6029
Framingham Unicorn Society, P.O. Box 163, Framingham, MA 01701
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Men's Center, 36 Bromfield St. 338-7967
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069
Gay Alert (for gay community emergency only) 523-0368, 267-0764
Gay Media Action, c/o GCN Box 5000, 22 Bromfield St., Boston 02108 354-2079
Gay Community News 426-4469
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108
Gay People of UMass/Boston 287-1900x2396
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR, ? & FM) 353-2790
Gay Legislation '76, P.O. Box 8841, J.F.K. Station, Boston 02144
Rep. Noble's Aides 727-2584
Gay Hotline (Mon. 6-9 pm) 426-9371
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826
Harvard-Radcliffe Gays 495-1927
Homophile Community Health Svc. 542-5188
Integrity/Boston, P.O. Box 2582, 02208
Lesbian Therapy Research Project 354-8807
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers 354-8807

Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Av. 661-8898
National Organization for Women 267-6160
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. 253-5440
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105
Other Voices Bookstore, 30 Bromfield St., Boston 426-0412
Project Place 267-9150
Fr. Paul Shanley (Exodus Center) 333-0146
Project Lambda 227-8587
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 776-0921
Women's Community Health in Cambridge 547-2302

Quick Gay Guide

EASTERN MASSACHUSETTS [area code 617]
Alcoholics Together/Worcester 756-0730
Clark Gay People, Box A-70, Clark U, Worcester 01610 793-7287
Dignity/Merrimack Valley, P.O. Box 348, Lowell, 01853
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929
Haverhill, N.E.C.C. Gay Line, M 8-10 am, T 6-8 pm, W 12-2 pm
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633
Homophile Union of Montachusett, P.O. Box 262, Fitchburg 01420
MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664

MCC/Worcester 756-0730
Provincetown 24-Hour Drop-In Center 487-0387
Provincetown Homophile Assistance League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070

WESTERN MASSACHUSETTS [area code 413]
Amherst Gay Hotline (men & women) 545-0154
Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01107
Everywomen's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
Hotline, Westfield, Mass. (M&Tues. 9 pm-11 pm) 568-9759
People's Gay Alliance, UMass/Amherst 545-0154
Sexual Identity Awareness Org., Westfield State College, Parenzo Box 197, Westfield 01085
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Valley Women's Center, Northampton 586-2011

RHODE ISLAND [area code 401]
Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737
Dignity/Providence, Box 2231, Pawtucket 02861 754-6029
Gay Women at Brown U, Providence 863-2189
Gay Women of Providence 831-5184
Homophile Community Health Service, Providence 274-4737
MCC Coffee House, Providence 274-1693
MCC/Providence, 63 Chapin Ave. 274-1693

CONNECTICUT [area code 203]
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945
Hartford Gay Counseling 522-5575, 523-9837
MCC/Hartford 232-5110, 522-5575
Gay Switchboard 522-5575
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
The Church of the Eternal Flame Universal 527-5612
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457

NEW HAMPSHIRE
Seacoast Area Gay Alliance, Box 1424, 431-8209
Portsmouth 03801 436-7196, 431-4350

Women's Group, PO Box 137, Northwood 03261
(Do not use "gay" on any mail to this group)
VERMONT [area code 802]
Counseling for Gay Women & Men, c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504

MAINE [area code 207]
Gay Support & Action, P.O. Box 110, Bangor 04401
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, 193 Middle St., Portland 773-5530
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 773-2981, x535
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

NEW YORK
Gay Citizens Alliance of Syracuse, Lambda Center, 503 South Geddes St., Syracuse, N.Y. 472-3917
Capital Dist. Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany, NY 12210 (518) 462-6138
Dignity, P.O. Box 1554, N.Y., N.Y. 10022
Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 (212) 677-6090
Gay Community Service Ctr., 1350 Main St., Buffalo, NY 14209
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC, NY 10011 924-9434
Gay Men's Health Project, 247 W. 11th St. 691-6969
Gay Switchboard 924-4036
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, N.Y.C., N.Y.
Lambda Legal Defense and Educ. Fund Inc. 145 E. 52nd St., NY NY 10022 758-1905
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St., NY, NY 10014 691-1066
MCC/New York, 201 W. 13th St. (corner of 7th Ave.), Sunday worship 7pm 691-7428
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-2097



Lymph vessels and lymph nodes or glands.

31 wed

Medford, Ma — Holly Near performs at Tufts, Cohen Auditorium, 8pm; \$3 donation.

1 thur

Boston — Modern Dance beginners class for men begins ten week series. 7:30 pm, every Thursday; 50 cents donation. Must register on or before first class: Send name and number to G.R.A.C. Dance c/o GCN Box 8000, or call 289-7678.

Amherst, Ma — PGA, U-Mass sponsors workshop, "Establishing an individual identity within the gay subculture," 8pm, room 903 of Campus Center. All invited.

Amherst, MA — PGA holds workshops every Thursday in room 903 of the Campus Center at 8 pm. Tonight's topic is "Individual Identity Within the Gay Subculture."

2 fri

NYC — Gay Dance at Columbia, MacIntosh Activities Center, 117th St. on West side of B'way, 9pm-2am, \$2 student, \$2.50 others.



Submit Calendar items to Calendar Editor, GCN, by noon on Wednesday prior to date of publication.

March 31 thru April 13

3 sat

Cambridge — Horizon performs at Nameless Coffeehouse, Church St., Harvard Sq. at 8pm; be prompt.

Northampton, MA — Lesbian Gardens Coffeehouse, 200 Main St., talk on "Menstrual Extraction" by Women's Health Care Collective, begins 8 pm. \$2 admission; all lesbians welcome.

4 sun

Boston — WBCN-FM, 104.1, presents "Boys for Hire," a look into the world of male hustlers, at 6pm.

Boston — Gay Men's Center general membership meeting, 3pm, 36 Bromfield St. Pot luck supper follows.

Boston — Dignity monthly mass and meeting, 1:30 pm, St. Clement's Church, 1105 Boylston St. Auction follows meeting.

Boston — Karen Lindsay, radical feminist, speaks on "Is the Women's Movement Dead?" at Community Church, Morse Auditorium, 602 Commonwealth Ave. at 11am.

Cambridge — Benefit for Susan Saxe Defense Committee, Old Cambridge Baptist Church, 1151 Mass. Ave. at 4pm. Speaker, dinner, film "Hearts and Minds." For info call 547-6358.

Malden, Ma — Tri-City NOW sponsors forum, "State ERA: What it will and won't do for YOU," at 7:30pm, Universalist First Parish, 2 Elm St. All are invited. For info call Drusilla Davis at 322-4792.

7 wed

Cambridge — Women's Community Health invites all women to join (form) a self-help menopause group. Call 547-2302 to register.

Durham, NH — MCC/Merrimack Valley sponsors discussion by Prof. Paul Brockelman, "Death of God," at 7:30 at Univ. N.H., Memorial Union Bldg. (ask at desk for room number). Public invited.

8 thur

Boston — A demonstration with singing and guerrilla theatre to protest the imprisonment of Jill Raymond and others for refusing to cooperate with grand juries will be held at Park Street Subway at 12 noon followed by march to Post Office Square.

9 fri

Amherst, MA — PGA sponsors dance at Farley Lodge at 9 pm. \$1 donation, bring refreshments and friends.

Athol, NY — A Woman's Place holds weekend workshops, this week "Lesbian Growth Weekend." For info contact AWP, Athol, NY 12810 or call (518) 623-9541.

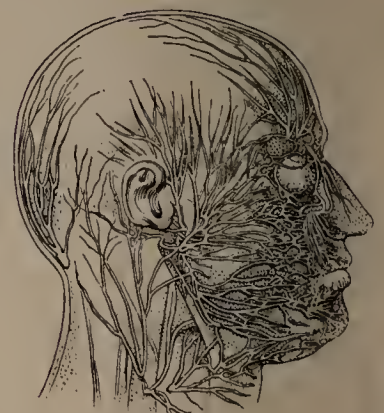
10 sat

Northampton, Ma — Lesbian Gardens Coffeehouse, 200 Main St., June Arnold, author, will read from her work, 8pm. \$2 admission, all lesbians welcome.

Boston — GAU-NE holds conference today and tomorrow at Northeastern University, Ell Student Center, 360 Huntington Ave; papers and theatre. Registration begins 10:30am.

13 tues

Boston — Integrity/Gay Episcopalians, Emmanuel Church, 15 Newbury St., 8:15 pm, regular meeting, on ministry to/for the aging. (Eucharist at 7:30 pm)



-Some of the nerves of the face.